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T H E
T O W N C O U N C I L S E A L S

O F

S C O T L A N D

THE
TOWN COUNCIL SEALS
OF
SCOTLAND

HISTORICAL, LEGENDARY AND HERALDIC

B Y

ALEXANDER PORTEOUS



W. & A. K. JOHNSTON, LIMITED
EDINBURGH AND LONDON

MCMVI

E R R A T A.

On page 65, line 13, Χριστὸς should read Χριστὸς.

On page 75, line 4, τὴν αξιοθεάτη should read τὴν αξιοθεάτη; also line 21, παὶ εὐπέπτε should read καὶ εὐπέπτε.

On page 136, third line from foot, εχθρίθεωγ should read εγγριθεωγ.

HAWICK.—In the drawing of the Seal of Hawick the *chief* bearing the lamp should be black or *sable*.

1857.2.20.1

P R E F A C E

SECTION 55 of the Burgh Police (Scotland) Act 1892 ordains that: "(1) The Commissioners shall be a body corporate, having a Common Seal. The Seal shall bear a device to be fixed on by the Commissioners at a meeting to be held for the purpose." Again, Section 5 of the Town Councils (Scotland) Act, 1900, ordains that: "A Town Council shall be elected for every Burgh under the provisions of this Act, and shall be designated by the corporate name of 'The provost, magistrates and councillors' of the Burgh, and the Common Seal will be used and exhibited under their authority and subject to their directions." Under this latter Act the "Commissioners" thus became "Town Councillors," and it was necessary to alter the legends round the Seals accordingly. In most cases this has been done, but a few still retain the word "Commissioners." All Royal and Parliamentary Burghs used Seals long previous to the passing of the Act of 1892 which they still retain, but it is now necessary for all municipalities to have a Common Seal.

Soon after the passing of the Act of 1892 it occurred to me that it would be useful as well as interesting to publish a work giving engravings of all the Town Council Seals of Scotland, with a description explaining their meanings and the sources from which they were derived. Circumstances, however, prevented me from giving immediate effect to my intentions, and it was not until the beginning of 1901 that I saw my way clearly to undertake the task. Some time after I had entered seriously into the work, I ascertained that the late Marquis of Bute, in collaboration with two other gentlemen, had been engaged in dealing with the same subject, and I at once made myself acquainted with the two voluminous books which they produced. After a careful study of these I found that they dealt with the purely heraldic aspect of the Seals. I found that the illustrations were not in accordance with the original Seals, and that in very many instances these illustrations represented the Seals not as they really are, but as the Marquis of Bute thought they ought to be. Under these circumstances I had no hesitation in proceeding to deal with the subject on the lines which I had laid down for myself. In the following pages the

Seals are drawn, exactly as they are, from direct impressions kindly supplied to me by the Town Clerks, to all of whom I tender my hearty thanks for the assistance which they so willingly gave me, and my thanks are due in an especial degree to Mr Simpson, Town Clerk of Dunfermline, Mr Monro, sometime Interim Town Clerk of Glasgow, Mr Colville, Town Clerk of Crieff, Mr Finlayson, Provost of Crieff, and Mr M'Duff, Solicitor, Crieff.

A. P.

ST. FILLANS,
12th June 1906.

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ABERCHIRDER

ABERCHIRDER is a small town in Banffshire in the parish of Marnoch, so called from St. Marnan or Marnoch, who is the patron saint of the district, where he is said to have worked as a missionary in the seventh century. It is said that his head was at one time kept in the Parish Church, and that it was washed occasionally and the water given to the sick as a medicine. There used to be a stone here called St. Marnan's chair, and a well is dedicated to him. The name of the parish was originally Aberchirder, which means the mouth of a moss or a moss-burn, and it is said that the town was so called because it was situated near the edge of a large moss. The writer of the "New Statistical Account," however, says that the name was taken from Sir David Aberkerder, Thane of Aberkerder, who lived about the year 1400, and had large possessions here.

The town adopted the Lindsay Act in 1889. When it became necessary to get a Common Seal under the Burgh Police Act of 1892 the feeling was to get one which should be simple. The one got, as above, was from a sketch sent by the firm which supplied it, and consists of: On a white or *argent* field, a cross patée (heraldically, a cross, the ends of the arms of which are broad, and the arms narrow towards the centre) blue or *azure*. This was considered to be at once simple and appropriate, and the Town Clerk tells me that the Cross has no especial meaning.



ABERDEEN

IT is traditionally said that Aberdeen was first erected into a Royal Burgh by Gregory, King of Scotland, in the year 878. In 1139 King David I. translated the Episcopal See from Mortlach to Aberdeen, granting "to God and the blessed Mary, St. Machar and Nectarius, bishop of Aberdeen, the haill village of Old Aberdon." King William the Lion afterwards increased the privileges of the burgh to such an extent that by some writers he is called the founder of it. He had also a royal residence in it. King Alexander II. further increased its privileges in 1214, and called it his own town, and in 1320 King Robert Bruce granted it a charter, which also conveyed a gift of the Royal Forest of the Stocket. Other charters were granted by various kings, the last being one by King Charles I. in 1638 ratifying and confirming all the preceding ones.

The Arms of the City have been represented at various times in many different forms. The late Mr Cruickshank in his book on "The Armorial Ensigns of the Royal Burgh of Aberdeen," says: "The Convention of Royal Burghs held at Perth in July 1673 ordained that all the burghs of the Kingdom should, before the next meeting of the Convention, procure extracts of their Coats of Arms from the Books of the Lord Lyon, . . . Unfortunately the emblazonment or painting of the Arms which accompanied the patent, and which is signed by the Clerk of the Lyon Office, and not by the Lyon, was inaccurately drawn by the herald painter of the day, and does not conform to the wording given in the patent. The patent describes the towers in the shield as triple-towered, and the supporters simply as two leopards, making no mention of any difference between them, and thereby implying that both are in the same attitude, with the face in profile; but the towers portrayed in the emblazonment are not triple-towered; and the leopards are represented in different attitudes, the one on the dexter side full-faced, and the one on the sinister side with the face in profile." It is an adaptation of this erroneous drawing which appears in

the small Common Seal of the City. The three castles on the Seal are said to refer to the three eminences on which the city had its origin, viz., the Castle Hill, the Port Hill, and St. Catherine's Hill. The original founders of the town no doubt fortified these hills or mounts in a very primitive fashion, and according to their ideas these fortifications would be called castles. There was, however, at one time a Castle of Aberdeen, which was destroyed in the reign of King Robert the Bruce. Tytler, in his "History of Scotland," mentions that during the year 1308 the army of King Robert increased greatly "and pursuing his advantage he laid siege to the Castle of Aberdeen. Edward was now at Windsor, and, alarmed at such progress, he despatched an expedition to raise the siege of Aberdeen, and commanded the different seaports to fit out a fleet, which should co-operate with his land forces. But these preparations were too late; for the citizens of Aberdeen, who had early distinguished themselves in the war of liberty, and were warmly attached to the cause, encouraged by the presence of the Royal army, and assisted by some of its best leaders, assaulted and carried the castle by storm, expelled the English, and levelled the fortifications with the ground." The motto of the city seems to have originated from this siege, as Sir George Mackenzie says in his patent of the Arms: "The motto in an Escrol above, 'Bon-Accord' (the word Bon-Accord was given them by King Robert Bruce for killing all the English in one night in their town, their word being that night Bon-Accord)."

The Royal or Double Tressure seems also to have been granted at this time by King Robert, and the supporters of the Arms appear originally to have been lions. Nisbet gives us the following information regarding the Royal Tressure: "The double tressure flowered within and without with flower-de-luces, the armorial figures of France, granted by Charlemagne to Achaius, King of Scotland, and after confirmed by many kings of France to those of Scotland, and carried by them as a figure of gratitude and affection, to perpetuate the ancient and memorable league, the mutual friendship and assistance betwixt those kings and their subjects; which figure is still continued by their successors Kings of Great Britain as one of the fixed and proper figures of the imperial ensign of Scotland." It is said that a tower, the Royal Tressure, and two lions as supporters were granted by King James I., because Aberdeen was one of the cities, the others being Edinburgh, Perth and Dundee, which gave a separate obligation to repay the expenses which had been incurred by his long and compulsory residence in England, should he fail to pay them himself.

The lions have been replaced by leopards, but it is not known when, and no valid reason can be found for the change.

In Skene's "Succinct Survey" the following explanation of the Arms is quoted:—

"Arx triplex, arcem testatur ab hoste receptam
 Hostis utrinque doces, tu Leoparde genus.
 Lillia cum Clypeo, voti Rex pignora jussit
 Esse, color fusi signa cruaris habet.
 Haec hostes sensere, *Bona et Concordia* (*virtus*
 Qua res usque viget publica) culta domi."

In English thus :—

"The threefold Towres, the Castle showes regain'd
From Enemies, who it by force maintain'd.
The Leopards, which on each hand ye view,
The cruell temper of these foes do shew.
The Shield and Lillies, by the King's Command
As pledges of his great good-will do stand.
The Colour, calls the Blood there shed to mind,
Which these proud Foes unto their cost did find.
And Bon Accord (by which doth safety come
To Common-Wealths) establisht was at home."



ABERFELDY

ABERFELDY adopted the Lindsay Act in 1887, and, under the provisions of the Burgh Police Act of 1892, designed the Common Seal as follows:

In the centre is a representation of the Black Watch Memorial. To the right is General Wade's bridge, and to the left is seen the old ferry boat of Aberfeldy. The Gaelic motto, "S Dhuth Tric Bat Abairpheallaidh," means "Swift and often as the boat of Aberfeldy." Prior to the erection of the bridge the site of the old boat ferry was about one hundred yards south of it, and a little to the north of what is known as the Duntaylor Island. At that time the channel of the river was much narrower than it is now, and the water flowed more rapidly, hence the proverb in the district that the boat plied often and quickly with its load of passengers. About the same time that the bridge was erected the ferry was changed to a position lower down the river, a little beneath the "Soldier's Pool." Still further down the river there used to be a ford, but both the ferry and the ford ceased to be used after the bridge was opened for traffic.

In 1739 the famous Highland regiment known as the Black Watch was first embodied in a field a little to the north of General Wade's bridge. The regiment got its name from its dark tartan uniform. The memorial was erected in 1887 to commemorate the raising of the regiment, and has the form of a cairn, with the figure of a highlander in full war array on the top.

The bridge of five arches, with four large obelisks, was erected by General Wade in 1733, in continuation of his great military road from Stirling to the north. It has been described as elegant and substantial, though one writer says it is "of ambitious and ugly architecture."



A B E R N E T H Y

ABERNETHY adopted the Lindsay Act in 1877, and, under the provisions of the Burgh Police Act of 1892, took for the Common Seal of the Burgh a representation of the Pictish tower which stands in the centre of the town. The town has been a Burgh of Barony for over four hundred years, and has a charter from Archibald, Earl of Angus, Lord of Abernethy, dated 23rd August 1476, which was confirmed by a charter of William, Earl of Angus, dated 29th November 1628. It is said to have been the chief seat of the ancient Pictish kings, having been founded in 458 by King Nectan or Nethan II. in honour of St. Bridget, Abbess of Kildare. St. Bridget was a contemporary of St. Patrick, and died early in the sixth century. Bower, in the "Scotichronicon," narrates a legend to the effect that St. Patrick personally brought St. Bridget, otherwise St. Bride, along with her nine maidens, to Scotland, and gave them the church and lands of Abernethy. The legend adds that the nine maidens died within five years, and were buried north from the church.

Abernethy appeared to have had in those early days public schools of learning and professors of sciences and arts. The chief administrators in religious matters under the kings, when they were heathens, were the Druids, and, when they became Christians, the Culdees. In civil matters the chief administrators were the Thanes and Abthanes. Dr Jamieson says that Abernethy "once boasted high honours, and had very considerable extent. It would appear that it was a Royal residence in the reign of one of the Pictish princes, who bore the name of Nethan or Nectan. The 'Pictish Chronicle' has ascribed the foundation of Abernethy to Nethan I. in the third year of his reign, corresponding with A.D. 458. The Register of St. Andrews, with greater probability, gives it to Nethan II. about the year 600. Fordun and Wyntoun agree in assigning it to Garnat or Garnard, the predecessor of the second Nethan. Abernethy had existed as a Royal seat perhaps before the building of any conspicuous place of worship. For we learn that the Nethan referred to 'sacrificed to God and St. Bridget at Aburnethige'; and that the same Nethan, 'King of all the provinces of the Picts, gave as an offering to St. Bridget, Apurnethige, till the day

of judgment.' Fordun expressly asserts that, when this donation was made, Abernethy was 'the chief seat, both regal and pontifical, of the whole Kingdom of the Picts.' He afterwards relates that, in the year 1072, Malcolm Canmore did homage, in the place called Abernethy, to William the Bastard for the lands which he held in England. I have elsewhere thrown out a conjecture that this place may have been denominated from the name of Nathan, the founder. It has been said, indeed, that 'the name which Highlanders give to Abernethy is *Obair* or *Abair Neachtain*, that is, the work of Nechtan.' But it seems preferable to derive it from Nethy, the name of the brook on which it stands."

The tower consists of sixty-four courses of hewn stone, 74 feet high and 58 feet in circumference. It is hollow, and has no roof. There are four small windows, facing the cardinal points, at the top. This tower has been the subject of many hypotheses, but it certainly seems to have been erected for some ecclesiastical purpose. The old writer, Henry Adamson, who wrote about 1620, alleges that it was built by the Picts after the death of their king, to prevent the Scots from trampling on his body :—

"Passing the river Earne on th' other side,—
Thence to the Pights great Metropolitan,
Where stands a steeple, the like in all Britaine
Not to be found againe, a work of wonder,
So tall and round in frame, a just cylinder,
Built by the Pights in honour of their King,
That of the Scots none should attempt such thing
As over his bellie big to walk or ride,
But this strong hold should make him to abide."

—Muse's Thenodie, p. 172.

Adamson seems to have been unaware that there was another tower similar to the one here, but higher, at Brechin.



AIRDRIE

THE Seal of the Burgh of Airdrie consists of a shield bearing a double-headed eagle, above which is a crescent with a pierced mullet or spur rowel on each side. Above the shield, as crest, is a cock, and below, the motto "*Vigilantibus*" (To be watchful).

Airdrie is erected upon what was at one time two separate estates—viz., Airdrie and Rochsolloch, which adjoined each other. These estates were acquired in the sixteenth century from the monks of Newbattle Abbey, who had owned them and the adjoining lands since they obtained them under a charter from King Malcolm IV. in 1160. Now, and for some generations past, they have been owned as one by the same proprietor.

The name of the Burgh comes from the Gaelic *ard ruith*, meaning a high pasture-run or a level height, and the place first comes into notice when it was made a Market Town by Act of Parliament in 1695. In 1821 it was made a Burgh of Barony, and in 1832 was constituted one of the five Falkirk Parliamentary Burghs. The Rochsolloch estates were at one time owned by a family of the name of Aitchison, who were connected with the family of the Earls of Gosford, an ancestor of whom, Archibald Acheson, was a Senator of the College of Justice, with the title of Lord Glencairnie. In the Arms of the Earl of Gosford the mullets are unpierced, and the crescent is absent. The Town Clerk has very kindly given me a copy of the original matriculation of the Arms of John Aitchison, which is as follows:—

"To All and Sundry whom these presents do or may concern, I, John Campbell Hooke of Bangeston Esquire, Lord Lyon King att Arms, do hereby Certify and Declare, that the Ensigns Armorial pertaining and belonging to John Aitcheson of Rochsolloch Esquire are Matriculated in the Publick Register of the Lyon Office; and are blazoned as on the margin, thus, viz.: *Argent a double headed Eagle displayed Sable beaked and membered Gules; on a Chief vert, a Crescent of the Field betwixt two spur revels or.* Above the shield is placed an Helmet besetting his Degree, with a Mantling *Gules*, the doubling *Argent*; and on a Wreath of his

Tinctures is set for Crest, a Cock proper. And in an Escroll above, this motto, Vigilantibus. Which Coat above blazoned, is hereby Ratified, Confirmed, and Assigned to the said John Aitcheson of Rochsolloch Esquire, and the Heirs of his Body, as their proper Coat of Arms and Bearing in all time coming. In Testimony Whereof these presents are subscribed, and my Seal of Office is appended hereunto; Att Edinburgh, the twenty seventh day of February, one thousand, seven hundred and seventy one years.

(Signed) RO. BOSWELL, Lyon Dep."

Thus an adaptation of these Arms has been adopted by the town of Airdrie as the Burgh Arms.

As regards the eagle, Nisbet tells us that it was said to be the queen of birds, and he goes on to say: "The black eagle is said to be the bravest bird, the emblem of magnanimity and fortitude of mind; and of such a colour was the eagle of the Roman Emperors, now used by the Germans, because the colour black is the strongest colour, and appears at greatest distance. . . . Various opinions as to when and why the Imperial Eagle came to be represented with two heads. Some say it was so used by the Roman Emperors. . . . Some again say, the Germans were the first that carried an eagle with two heads, from the defeat they gave to Varus, when they took the two standards of two legions commanded by him. Others say it is not one eagle with two heads, but two eagles, one laid above the other, and their heads separate, looking different ways, which represent the two heads of the Empire after it was divided into East and West. . . . Our latest writers are of opinion that the Emperors of the East, long after the division of the Empire, were the first that carried the eagle with two heads, upon the account that there were often two emperors together on the throne, who had their effigies together on one side of their seals and arms, but on the other side they thought not fit to have two shields with one and the same figure, but one shield in which they placed the two eagles, one above the other, with their heads separate; and which practice was afterwards imitated by the Emperors of the Western Empire upon the decay of the Eastern, especially by Sigismund, who joined both the eagles together, with their heads separate, to show the sovereignties of the two empires conjoined in his person; which practice was continued by his successors: And this is the most feasible reason for the Imperial Eagle with two heads, which heralds have been in use to blazon, a double eagle displayed, when its wings are expanded, and its breast fully seen."

Nisbet also tells us that the cock is the emblem of watchfulness and the herald of the approaching day, and that it is frequent in arms and devices.



ALLOA

ALLOA is a Burgh of Barony, and was of importance as early as the days of King Robert Bruce. It adopted the Police Act of 1850 in 1853, and under the Burgh Police Act of 1892 took for its Common Seal an adaptation from the supporters of the Arms of the Earl of Mar and Kellie, the superior of the burgh, whose seat is Alloa House. These supporters are "two griffins *gules*, armed, beaked and winged *or*." Thus the first Seal of Alloa bore simply a griffin. Bartholomew Anglicus, or Bartholomew the Englishman, in his "Encyclopedia on the Properties of Things," written in the middle of the thirteenth century, says: "The Griffin is a beast with wings, and is four footed: and breedeth in the mountains Hyperborean, and is like to the lion in all the parts of the body, and to the eagle only in the head and wings. And griffins keep the mountains in which be gems and precious stones, and suffer them not to be taken from thence." Nisbet tells us 'hat the griffin was a "chimerical creature, half an eagle and half a lion, with large ears, frequent in arms, especially with the Germans. Those who have been, or are, vassals or dependants, and carry a lion for their proper arms, whose overlords and patrons carried eagles, do frequently carry this creature as composed of both. Some say the griffin is the symbol of ecclesiastical and civil authority joined together; the first shown by the fore part of the eagle, and the civil power by the hinder part of the lion. Others say the griffin, by its fore parts, represents wisdom joined to fortitude, which should follow wisdom."

Recently the Earl of Mar and Kellie offered to provide armorial bearings and a new Seal for the Burgh in commemoration of the coronation of his Majesty King Edward VII. This offer was gratefully accepted by the community, and Lord Mar obtained from Sir James Balfour Paul, the Lord Lyon King of Arms, a grant of

Arms and a Burgh Seal. These Arms are thus blazoned in the "Lyon Register": "Argent, on the waves of the sea an ancient galley sable in full sail, the sail charged with the arms of the Earl of Mar and Kellie, pennon gules, flag of the field charged with a pale of the second, on a chief vert, in the dexter a garland, the dexter half hops, the sinister barley, all or, and in the sinister a golden fleece; above the shield is placed a helmet befitting their degree, with a mantling sable doubled argent, and on a wreath of their liveries is set for crest, a griffin gules, winged, armed, and beaked or, langued azure, and in an escrol over the same this motto, 'In the Forefront.' " The Coat of Arms of Lord Mar, which is on the sail, but which cannot be distinguished in the above drawing, is as follows: "Quarterly; 2nd and 3rd, azure, a bend between six cross crosslets fitchée or, *Mar*; 1st and 2nd, argent, a pale sable, *Erskine*; over all, on an escutcheon gules, the imperial crown of Scotland proper, within a double tressure flory-counter-flory or, *Kellie*." The ancient galley represents the harbour and the trade of shipbuilding, which has for long been carried on here. The hops and barley represent respectively the brewing and distilling industries, Alloa ale having obtained a great reputation not only in these islands, but also in foreign lands. The golden fleece is symbolic of the manufacture of blankets, shawls, and similar woollen fabrics, for which Alloa has long been famed. The griffin, as in the former Seal, is taken from the supporters of Lord Mar's Arms.

On the 13th day of October 1902 Lord Mar formally presented the Coat of Arms and Seal to the Burgh, and, in a notice of the proceedings, the "Scotsman" of the following day mentions that, in making the presentation, Lord Mar said "that he had thought for some time that the Burgh of Alloa was a town of sufficient importance to have a coat of arms of its own, and he thought it would be a fitting way to mark the year of the Coronation of King Edward to offer to pay the fees of a properly registered coat of arms at the Lyon Office, and present a Seal of the Arms of the Burgh. A coat of arms was an interesting record of the history of the Burgh, and a kind of badge to hand down by successive Town Councils untarnished for a long time—so long, at least, as Alloa remained a Burgh. His Lordship's coat of arms on the Seal indicated his connection and his family's connection with the town of Alloa, which, he was proud to say, was not a thing of yesterday, but extended over 600 years. His Lordship, also, on behalf of Lady Mar, presented 250 copies of a book-plate containing a representation of the Coat of Arms, which, it was desired by her Ladyship, should be put on some of the more important reference books in the Public Library. Provost Grant, in accepting the handsome gifts on behalf of the Council and the town, thanked Lord and Lady Mar for this further substantial proof of their deep and abiding interest in Alloa and all that pertained to its well-being. They took the supporter of the House of Mar and Kellie on the Seal to mean that it was the desire of his Lordship, as it was their desire, that they might be one, and that whatever concerned the happiness and prosperity of the inhabitants, and whatever tended to the greatness of their native town, had his Lordship's heartiest support."

The name of Alloa probably comes from the Gaelic *áil* or *áill*, meaning a height, and referring to the Ochils, with the addition of *abh*, water, referring to the river Forth, and thus the name will mean "the water beneath the hills."



A L V A

ALVA is said to have existed as a small village six hundred years ago. It adopted the Lindsay Act in 1876, and under the Burgh Police Act of 1892 a Common Seal was designed, representing the spinning and weaving of tweeds and shawls, which is the principal industry of the burgh. Four objects appear on the Seal. At the top is shown a bag of wool. On one side is a shuttle, and on the other an old distaff, which was formerly used in hand spinning. In the centre is shown a water-wheel, while the motto, "*Industria et labore*," indicates the industrious character of the inhabitants. The background is ornamented with a lozenge pattern.

The name, of old written Alueth, Alvath, or Alveth, is alleged to be from the Gaelic *Ailbheach*, meaning rocky, and is said to be very characteristic of the hills around.



A LYTH

ALYTH was made a Burgh of Barony by a charter from James III., and adopted the Lindsay Act in 1875. Under the Burgh Police Act of 1892 the burgh took as its Common Seal a representation of the upper part of the old Market Cross of Alyth, with a slight alteration. This cross bears the date of 1670, and was erected by James, second Earl of Airlie, whose family had obtained possession of the place in 1630. He placed his own Coat of Arms on it, viz., a lion imperially crowned. His initials I. E. A., meaning James, Earl of Airlie, surround the lion. The date 1488 on the Seal, taking the place of 1670, is the date of the erection of the town into a Burgh of Barony under the charter of James III. In the Seal a thistle leaf is placed behind the letter I, and this seems to have been done because on the reverse side of the cross a Scotch thistle takes the place of the lion, and the same letters surround it.

It was this Earl James who espoused the cause of Charles I., and was taken prisoner at the battle of Philiphaugh on 13th September 1645. He was condemned by the Parliament to be executed, but escaped in the disguise of his sister's dress the night before the day appointed for his execution.

The "New Statistical Account" says that the name seems to be derived from the Gaelic *Aileadh*, meaning a slope, and refers to the slope on which the old church and the more ancient part of the village are situated, and it adds that the same name similarly spelt belonged to one of the suppressed bishoprics in Brittany where a Celtic dialect was spoken.



ANNAN

ANNAN is situated on the river Annan, and the name is a Gaelic one, meaning "quiet river." It would appear that Annan had been a Royal Burgh before the days of King Robert the Bruce, but it is not known who granted it the privilege. James V. granted it a charter in 1538, and the present charter was granted by James VI. in 1612, all the previous charters having been destroyed or lost.

The Seal of the Burgh may be thus described: In a shield a saltire *sable*, with two leafy branches surrounding the lower part of the shield. The border of the shield is also *sable*. To the left of the shield is the letter W, to the right the letter M, and above the letters P I. Interspersed between these letters are five stars, probably only ornamental. These letters cannot be explained, but it is considered probable that they are not of any great antiquity.

The saltire *sable*, or cross, is part of the Coat of Arms of the former Marquises of Annandale, whose surname was Johnstone, and the Marquisate is at present dormant. Nisbet tells us that those of the surname of Johnstone carried on their arms a saltire *sable*, with three cushions *or* on a chief *gules* because they were descended from the *Tribus Alarii*, of which Thomas Randolph was the chief, the cushions being the paternal arms of the Randolphs. Regarding the Johnstones, Nisbet goes on to tell us that they were very numerous, according to Hector Boece, in the reign of Robert II. Soon after that king ascended the throne, Sir John Johnstone of that Ilk defeated a large English army which had invaded Scotland on the western border; and, according to Buchanan, the Maxwells and Johnstones obtained a great victory over the English at the battle of Sark, near Solway, in 1448. Charles I., in 1633, created the head of the family Lord Johnstone, and afterwards dignified him with the title of Earl of Hartfell. Charles II. changed this title to that of Earl of Annandale, and the son of the second Earl was made Marquis of Annandale by King William III. in 1701.



ANSTRUTHER (EASTER)

ANSTRUTHER EASTER was a Burgh of Barony until James VI. made it into a Royal Burgh in 1583. In 1585 Parliament ratified the charter, and again in 1587. The name Anstruther seems to come from two Gaelic words meaning "in the valley," or "in the marsh," and Sibbald in his "History of Fife," gives the derivation from *strudier*, the reed. Anstruther Easter, as its name implies, lies to the east of the Dreel Burn, and it and its neighbour, Anstruther Wester, though two distinct burghs and parishes, may be looked upon as one town.

The Seal is an anchor, and refers to the fishing industry of the town. The port of Anstruther was famous in the time of William the Lion, and the mouth of the Dreel Burn was used as a harbour by both the Anstruthers. In 1225 there was a quarrel between the monks of Dryburgh and those of the Isle of May, regarding the tithes of the fish taken out of the Dreel. Dr J. F. S. Gordon in his "Monasticon" says that this river "is such a mighty Amazon that it is now capable of floating a covey of ducks—the only fishers to be seen at the present day looking after the tithes in the Dreel for behoof of the monks of May." Sibbald, in 1710, said that this was the best harbour in Fife, except those at Elie and Burntisland. Anstruther and other fishing towns on the Forth seemed to decay for a considerable number of years after the Union, but they have greatly revived again. The town of Anstruther, in particular, seems to live up to its motto, "*Virtute resparsae crescent*" (By well-doing, poverty becomes rich).



ANSTRUTHER (WESTER)

ANSTRUTHER WESTER became a Burgh of Barony in 1554, and was erected into a Royal Burgh by a charter from James VI. in 1587, which says, "Anstruther be wast the burne . . . port and heavinning place thairof." This charter was ratified by Parliament in 1592.

The Burgh Seal bears three salmon interlaced, and refers to the fishing industry of the place, and more particularly to the tradition which says there was once a salmon fishery in the Dreel Burn. The writer of the "New Statistical Account" says that there may have been salmon in this burn in former times, and that both the old and new Seals bears testimony to it, the old Seal showing a drove-boat well manned, and the new one, as above, three salmon interlaced. He also mentions that there is a salmon in place of a weather-cock on the church spire, and he gives the following story in connection with the salmon fishery: "A gentleman residing in the burgh . . . placed a stake-net in the creek with the hope of securing 'a haul,' and to his great joy succeeded in capturing one good salmon. But it was generally supposed that a well-known wag in the place had secretly deposited the aforesaid salmon there, to furnish matter for a joke with his friend. For, except the solitary fish mentioned, he had not the pleasure of seeing any more salmon in his net. The story tells well enough; but we should like to know where the wag got so very opportunely possession of the live salmon, not one being taken on the whole coast."



ARBROATH

THE origin of the town of Arbroath or Aberbrothock was the founding of a monastery here in 1178 by King William the Lion in honour of Thomas à Becket, Archbishop of Canterbury, who was murdered before the high altar of Canterbury in 1170. The archbishop was a personal friend of King William, and hence the dedication of the monastery in his honour. James VI. erected the town into a Royal Burgh in 1599, but it is said to have been a Royal Burgh before that date.

The name of the town comes from the Gaelic *aber-brothach*, meaning a filthy or muddy confluence, *brothach* being derived from the old Gaelic *broth*, which means a ditch, and here refers to the river Brothock, on which the town is situated.

The Seal of the Burgh shows: On a shield a portcullis with chains hanging from it, and this portcullis is said to have been the defence of the grand entrance to the Abbey. Supporting the shield on the right is St. Thomas à Becket in his Archiepiscopal robes. The shield is supported on the left by a Scottish baron armed *cap-a-pie*, and holding in his hand the letter which the Convention of the Scottish estates, held at Aberbrothock in 1320, sent to Pope John XXII. The Pope had ordered King Robert Bruce to enter into a truce with the King of England, but as the letter was not addressed to Bruce as King the papal nuncios were received with little respect, whereupon the Pope attempted to excommunicate King Robert and his followers. The Scottish Estates met at Aberbrothock and sent an elaborate manifesto to the Pope, setting forth the claims of Bruce as King. This manifesto was dated 6th April, and was signed by eight earls and thirty-one barons, and had a good effect. But it was not till three years afterwards that the Pope was induced to address Bruce as King, upon which King Robert became reconciled to Rome.

The motto above, "Propter libertatem" (For Liberty), refers to this struggle, and the archbishop and the baron are shown standing among Scottish thistles, the emblems of Scottish independence, and expressive of Scotland's motto, "*W ha daur meddle wi' me.*"



ARDROSSAN

ARDROSSAN adopted the Lindsay Act in 1878, and, under the Burgh Police Act of 1892, took for the device of its Common Seal a representation of the fragment of Ardrossan Castle which yet remains. The castle was built on a promontory, and the name of the place is probably derived from this circumstance, from the Gaelic words *ard* (high) and *ros* (a promontory). It is of unknown antiquity, but seems to have been at one time a very large building. It is said to have originally belonged to a noble family of the same name, and the last Baron of Ardrossan left an only daughter who, by marriage, conveyed the estate to the Eglintons. The heiress of Eglinton marrying into the Montgomery family, the estate came into their hands, and has remained the property of the Montgelories, Earls of Eglinton, ever since. After the castle came into the hands of the Montgelories it was their great stronghold, and the headland above the town on which it was built was thence called Castle Craigs.

At the time when King Edward I. laid claim to the crown of Scotland Ardrossan Castle was garrisoned by the English. Sir William Wallace set fire to the village at the foot of the Castle Craigs, thus luring the English garrison out to quench the flames. He then surprised and slew them, and thereafter threw their dead bodies into a dungeon, which thenceforth bore the name of "Wallace's Larder." Cromwell demolished the castle in 1650, during his invasion of Scotland after Charles II. had landed there, and built the fort of Ayr with the stones, which he carried thither in boats. After the restoration the Eglinton family received the fort of Ayr and some ground round about as a reward of their loyalty, and as a compensation for the destruction of Ardrossan Castle. Thus, though they did not possess the castle, they possessed the stones of which it had been built. At the present time all that remains of Ardrossan Castle is the angle of one tower, the vaulted kitchen, and a broad stepped passage leading down to two arched cellars.



AUCHTERARDER

THERE were once some ruins of an old castle to the north of Auchterarder, which castle, it is believed, was built by Malcolm Canmore as a hunting seat, and the town is said to have arisen in its vicinity. Tradition alleges that the Auchterarder commonage was gifted by that monarch to the town. However that may be, the "New Statistical Account" says that the earliest notice of Auchterarder is in a charter by Alexander II in the year 1227 which conveyed the teinds of the King's revenue of the lands of Auchterarder to the convent of Inchaffray. In 1328 a charter of the lands of Auchterarder was granted by King Robert Bruce to Sir William Montifex, Justiciar of Scotland, on payment of a small sum, reserving the liberties of the burgh and burgesses, as they were in the reign of Alexander III. One of the daughters of Sir William married Sir John Drummond, and received as her fortune the barony of Auchterarder, which brought it into the possession of the Drummond family. The "Account" goes on to say that in one of the books of exchequer, entitled "Liber Responsorium," 1576, this memorandum appears: "Assignt to the baillies of Ochterardour the tent day of November, to compeir and mak comp, and to that effect bring with thame the copie of their last comp, with sic uther writtes as thai will use for making of thair seassance." The "Account" adds that this curious excerpt seems to countenance the opinion that Auchterarder once enjoyed the privileges of a Royal Burgh, but this is doubtful, as it does not appear from the Rolls of Parliament that it was a Royal Burgh when the Act 1606 for the division of commons was passed, in which was excepted the property of Royal Burghs, all of which were there enumerated, and the name of Auchterarder does not appear. Possibly it had lost its privileges by that time.

Auchterarder was formed into a Municipal Burgh in 1854 under the Burgh Police Act of 1892, and adopted as the Common Seal the Arms of the old Earls of Strathearn. The town was the ancient capital of Strathearn and there the Earls of Strathearn held their courts. Nisbet tells us that the Earldom of Strathearn was one of the most ancient dignities in the kingdom for *Malise comes Stratarniae* mentioned in the charter of erection of the Priory of Scone or Scone by Alexander I.

anno 1115. The Arms of the old Earls of Strathearn were *or* two chevrons *gules*. There are different opinions as to what the chevron represents, but it is generally supposed to represent a pair of rafters, as a house is never complete until they are erected. The Seal thus contains a shield bearing a double chevron and the motto "*Non potest civitas abscondi supra montem posita*" (A city set on a hill cannot be hid), which refers to the burgh being situated on a ridge; and its name, from the Gaelic *Uachdar air tir*, means, on the top of the high land. During the lifetime of David II. Robert, who afterwards became Robert II., grandson of Robert the Bruce and son of Marjory Bruce and Walter Stewart, was Earl of Strathearn, and "the Seal of his son David, Earl of Strathearn, 1374, has the paternal fess checquy between two chevronels for Strathearn, the whole within the Royal treasure."



AUCHTERMUCHTY

IT is said that this name comes from the Gaelic *Uachdar-muc*, meaning "the upper land of the wild sow," but the "Old Statistical Account" says that the name is Gaelic and means "the cottage of the king." Both may be correct as the "Old Statistical Account" says: "It is probable that the town had been originally intended for the accommodation of the king's servants during his residence at Falkland." From their residence at Falkland the Scottish Kings often issued forth in pursuit of the wild boar, which animal at one time would appear to have been very plentiful in this neighbourhood. In any case it is evident that Auchtermuchty had been once associated with royalty, as, by a charter dated 25th May 1517, King James V. erected it into a Royal Burgh, and this charter was confirmed by one from King James VI., dated 28th October 1595. By the time the Seal of the Burgh was made the boar had apparently disappeared from the countryside, and agriculture was the peaceful occupation of the inhabitants, the soil being luxuriant and fruitful. Thus the Seal bears, on a shield, a farmer sowing, with the motto above, "*Dum sero spero*" (While I sow I hope). On one side of the base of the shield is the Scottish thistle, and on the other the English rose, apparently an evidence that the union of the kingdoms had been accomplished before the Seal was designed. Above the shield is a cornucopia or horn of plenty symbolic of the fruitfulness of the land, and which takes us back to the classical legend of the birth of Zeus or Jupiter. This relates that Zeus was born in a cavern in Crete, and one tradition narrates that the goat Amalthea nourished Zeus with her milk, for which service the god translated her to the heavens under the name of Aixourania, or the heavenly goat, having first taken off one of her horns, to which he gave the power of pouring out everything wished for, and which he gifted in token of his gratitude to two nymphs who had protected him. Another legend narrates that Zeus was protected and fed with goats' milk by a nymph named Amalthea, daughter of Melisseus, King of Crete, to whom he gave one of the goat's horns, promising that it would always produce abundance of everything. Another version of the legend makes the nymph Amalthea possess a bull's

horn, which produced all kinds of food and drink. Ovid calls the goat *haedorum mater formosa duorum*, and relates that she broke one of her horns against a tree. The nymph Amalthea wrapped the horn—

“decentibus herbis
Et plenum pomis ad Jovis ora tulit ;”

and when Zeus became King of Heaven, he, as a reward—

“Sidera nutricem, nutricis fertile cornu
Fecit quod dominae nunc quoque nomen habet.”

There is a Scottish tradition that if anyone can gain access to a fairy banquet, and get possession of their drinking-bowl or horn, and can bear it across a running stream without spilling the contents, it will become a cornucopia of good luck, but should it get broken the bearer will be unlucky ever after.



A Y R

AYR was erected into a Royal Burgh by King William the Lion in 1202, under perhaps the oldest known charter in Scotland. The Common Seal of the Burgh is adapted from the old Seals. In the centre is a shield bearing a castle with three towers. On one side of the castle is a lamb bearing the Scottish flag, and on the other side is a man's head lying on its back. The date below is the date of the erection into a Royal Burgh.

The castle, of course, refers to the old castle of Ayr. The "Report on Municipal Corporations, 1835," says that "In the year 1197 King William the Lion had built a castle on the river Ayr, and had encouraged the settlement of a town or burgh, where probably a village had long existed. . . . About ten years after he granted the Charter, setting out with the declaration that, at his new castle upon Ayr he had made a burgh," etc.

The patron saint of Ayr is John the Baptist, and the parish church is dedicated to him. We are told that the Covenanters made an arsenal of the venerable church of St. John at Ayr, within the walls of which Bruce had held his Parliament. The man's head on the Seal is that of the Baptist, while the lamb is connected with the incident mentioned in the Gospel of St. John, when John the Baptist met Jesus and said "Behold the Lamb of God." Laing, in his "Scottish Seals," gives the head of John the Baptist in a chalice.

Both the county and the town take their name from the river Ayr, which probably comes from the Gaelic *ar*, meaning clear, as the river is clear and limpid throughout, but Sir Herbert Maxwell derives it from the Old Norse or Danish *cyrn*, meaning the beach.



BALLATER

BALLATER adopted the Lindsay Act in 1891, and under the Burgh Police Act of the following year took for the Common Seal of the Burgh an adaptation of the Coat of Arms of the Farquharsons of Invercauld, who are the superiors. These Arms are as follows: First and fourth quarters, *or*, a lion rampant, *gules*; second and third quarters, *argent*, a fir tree growing out of a mount in base fructed proper, and on a chief *gules* the Royal Banner of Scotland displayed on a canton of the first, a hand issuing from the sinister side holding a dagger point downwards proper. The Seal of the Burgh bears simply on a shield in the centre, the lions in the first and fourth quarters, and the fir trees in the second and third quarters. Beneath is the motto of the family, "Fide et Fortitudine," and in the margin is the date, 1901, when the Seal was made.

The lions probably represent the Scottish Lion, and in all likelihood were taken from the Scottish Standard, which the then chief of the Farquharson family, Finlay Mohr, carried at the battle of Pinkie, where he was killed, and was buried in the churchyard at Invercauld. This Finlay Mohr, or Findla More, was a man of immense size and strength, and claimed to be descended from one Shaw M'Duff, who was a younger son of the Thanes of Fife. This Shaw M'Duff had a son called Farquhar, who, in 1371, settled down in the district of Mar, and his sons took the surname of Farquharson, being the sons of Farquhar, which custom was very common at that early time. It is, however, probable that King Robert the Bruce gave the family the right to carry the lion as well as the hand and dagger, on account of their services in expelling the Cummins from Badenoch.

The fir tree is the badge of the Clan Farquharson, as "In the forests of Invercauld and Braemar," says Sir T. D. Lauder, "the endless fir woods run up all the ramifications and subdivisions of the tributary valleys, cover the lower elevations, climb the sides of the higher hills, and even in many cases approach the very roots of the giant mountains which tower over them," and thus the fir or pine, emblematic of *Daring*, is a fit badge for the sturdy clan who had their home in these mountainous recesses of the north.



B A N F F

TRADITION asserts that Malcolm Canmore had a residence at Banff, and Malcolm IV. signed a charter there in 1163. In 1164 a charter of William the Lion alludes to it as a Royal Burgh, and Robert the Bruce confirmed this charter in 1324. In Scottish history Banff is hardly mentioned. As the town is situated in a part of the ancient thanedom of Boyne, which derived its name from the high conical hill in the neighbourhood of Cullen, called the Binn Hill, it is considered probable that the name of the town, which in some old charters is spelled Boineffe and Baineffe, was taken from the name of the thanedom.

The old Seal of Banff showed a boar, and a likely explanation of this may be found in the fact that in ancient times the parish of Banff was thickly wooded, and in this forest wild boars abounded, and were, no doubt, important objects of the chase. The existence of this forest has been traditionally handed down in the following couplet :—

“ From Culbirnie to the sea,
You may step from tree to tree.”

The Seal now used by the Burgh shows the Virgin Mary with the Holy Child in her arms, she being the patron saint. At one time there was a large monastery of the Carmelites or White Friars here, which was dedicated to the Virgin Mary, and which is supposed to have been founded in the reign of Alexander III., but the first grant respecting it on record is dated “ apud Sconam i mo die Aug. 1324,” confirming, etc. “ Dio, beatae Mariae Virgini, et religiosis fratribus ordinis de Monte Carmelite, capellam beatae Mariae juxta villam de Banff,” etc.

The Carmelites derived their origin and name from Mount Carmel, and claimed as their founder the prophet Elijah, who had his abode on the mount. It is said that a succession of devout hermits inhabited Mount Carmel from the days of Elijah, and that they early embraced the Christian faith, and forming themselves into a community, built a monastery on the mount, and an oratory, which they dedicated

to the Virgin, as they had chosen her for their protectress, and who was thenceforth called "Our Lady of Mount Carmel." The Order was early introduced into Britain, and previous to that the members had worn a mantle of red and white stripes, which tradition alleged were the colours of the mantle of Elijah, but Pope Honorius III. appointed their garb to be white, and thenceforth in Britain the Carmelites were called White Friars. The same Pope ordained them to be called "The Family of the Most Blessed Virgin," and they assumed as their Arms a representation of the Virgin and Our Lord elevated on a temple, with the figure of a Carmelite in his robes kneeling below.

The motto, "*Omne bonum Dei donum*," was granted to the Burgh by the Lord Lyon King at Arms as recently as 1897.



BANCHORY

BANCHORY takes its name from the Gaelic *beinn geur*, meaning a sharp or pointed hill. The town adopted the Lindsay Act in 1885. For the Common Seal rendered necessary under the Burgh Police Act of 1892, a combination of the Coats of Arms of the three proprietors holding land within the burgh was made. The Seal thus bears three shields. The first shield bears the Arms of Burnett of Leys: three holly leaves in chief, and a hunting horn in base garnished. The second shield bears the Arms of Burnett-Ramsay of Banchory Lodge and Arbeadie: on one side, the Arms of Burnett of Leys, as above; on the other side, the Arms of Ramsay of Balmain, viz., an eagle displayed, beaked and membered, charged on the breast with a rose. [In the Seal, however, the latter feature, viz., the rose, does not appear.] The third shield bears the Arms of Davidson of Inchmarlo, viz., two pheons or arrow-heads in chief, and one in base, between them a fess bearing a buck *couchant*.

We are told that King Robert the Bruce, when Earl of Carrick, had as his private badge three, or three bunches of, laurel or holly leaves (called by Sir George Mackenzie *Hollin* leaves, because, as he says, with these, temples, altars, and other holy places were wont to be adorned), the supporters being two savages wreathed, and the motto, *Sub sole, sub umbra virens*. King Robert granted the lands of Leyis, by charter of 1324, to one Alexander Burnard, who seems to have been the first custodian of the Forest of Drum, and who in all probability obtained the right to carry the holly leaves from the king. The late George Burnett, LL.D., Lyon King of Arms, in "The Family of Burnett of Leys," says, "The reign of Robert the Bruce is the period when the Burnards (afterwards Burnetts) began first to be connected with Aberdeenshire. The Saxon family of Burnard, which flourished in England before the Conquest, were the progenitors of the first Alexander Burnard who settled on Deeside." As this family had charge of the Forest of Drum, they carried a hunting horn to show that they were the king's foresters in the north, and thus

we have the horn on their Arms. Dr Burnett says that the Leys Hunting Horn was sometimes called the Leys tenure horn, and he gives a full-size illustration of it, and describes it thus: "It is made of ivory, fluted, with four bands of gilt round it, the two centre ones containing a carbuncle and three pieces of transparent crystal. Attached to it is a scarf or baldric of green silk, tasseled, apparently of the time of Charles II. There is no documentary history of the horn, nor any allusion to it in any of the charters. All that is known of it is that it has been from time immemorial in the possession of the family, and is believed to be a badge of office as forester or a horn of service." Dr Burnett goes on to say that "it seems reasonable enough to believe that the tradition regarding the origin of the 'horn of Leys' is founded on fact, and that it is a horn of service. The Arms show that the family were connected with the Forest of Drum, and the horn may have been the instrument of sasine to the lands of Leys." Sir Thomas Burnett of Leys registered these Arms as they now are in 1673.

Nisbet tells us that the eagle borne by those of the surname of Ramsay was adopted because they originally came from Germany; and regarding those of the surname of Davidson, he simply mentions that they carry *azure* on a fess *argent* between two pheons *or*, a buck *couchant, gules*.



BARRHEAD

BARRHEAD came under the provisions of the Burgh Police Act of 1892 in 1894, and under that Act adopted as a Common Seal the following, said to be an adaptation from the Coat of Arms of the Stuarts of Darnley:—

A shield divided into four. The first and fourth quarters bear three Fleur-de-lis for Aubigny, which were part of the Coat of Arms of the old Dukedom of Lennox. The second and third quarters each bear three hearts, each heart surmounted by a cross. Over all in an escutcheon is the Coat of Arms of the ancient Earldom of Lennox, viz., a saltire engrailed between four roses. The supporters are two wolves, and above is a bull's head crowned, which in the Darnley Coat of Arms breathes fire. Beneath, in place of the Darnley motto *Avant Darnley*, is the motto adopted by the Town Council, "*Virtute et Labore.*"

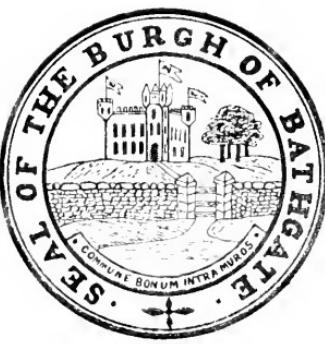
The Earldom of Lennox is of great antiquity, and the title is said to have been first conferred by Malcolm IV. on one Alwyn M'Arkyll, who was the son of a Saxon baron of Northumbria who had fled from the vengeance of the Normans, but Nisbet says the title was first conferred by William the Lion. The origin is uncertain, but in any case a long line of descendants succeeded, the males of which terminated in Duncan, Earl of Lennox, who was executed on the return of James I. from England. This Duncan had three daughters, one of whom, Elizabeth, married Sir John Stewart of Darnley in 1392, and their grandson John, Lord Darnley, was served heir to his great-grandfather in 1473. A dispute arose between this Lord Darnley and his cousin Sir James Haldane for the title of Lennox, which terminated in favour of the former, and he, having assumed the title, sat in Parliament as Earl of Lennox in 1474. In 1581, Esme, Lord of Aubigny, one of the Darnley family, was created Duke of Lennox. In 1641 the fourth Duke of Lennox was created also Duke of Richmond. The sixth Duke of Lennox and fourth Duke of Richmond died without issue in 1672, and the Dukedom devolved upon King Charles II. as nearest collateral heir-male, he being descended from Henry, Lord Darnley, husband of Queen Mary. King Charles then conferred the Dukedom upon his natural son Charles, by the Duchess of Portsmouth, thus giving him the right to bear the Royal Arms of King Charles II., of which the Fleur-de-lis for France were part.

The three hearts in the second and third quarters have by some means been substituted for the Stewart Arms, which are: *Or*, a fess cheque *argent* and *azure*. From whence these hearts have been obtained I have been utterly unable to ascer-

tain. This Seal seems to have been prepared in a most perfunctory manner. An excerpt from Crawford's "History of Renfrewshire," dealing with the Arms of the House of Darnley, was given to a local printer with instructions to prepare a Seal according to the description. How the local printer managed to mix up a fess cheque with three hearts is a mystery.

The Lennox Cross, as mentioned under Clydebank, was adopted by an ancestor of the family who had made a pilgrimage to the Holy Land.

Barrhead is situated in that part of the county of Renfrew which, along with others, is still known as the "Lennox," from having been in possession of the Earls of that name. Originally the name was *Leven-ach*, meaning "the field of the Leven," which included, besides the basin of the river, Loch Lomond, which in former days was called Loch Leven. In time the name came to be Levenachs, afterwards Levenax, and eventually became corrupted into Lennox.



BATHGATE

IN 1824 Bathgate was made a Burgh of Barony, and in 1865 adopted the Lindsay Act. The origin of the name is difficult to trace, and it seems impossible to ascertain its meaning. In the year 1315 an important event took place which ultimately gave us our present Royal Family. King Robert the Bruce in that year gave his daughter Marjory—"the lass who brought the sceptre into the Stewart's house"—in marriage to Walter, the hereditary High Steward of Scotland, which union gave heirs to the Scottish throne, and eventually to the throne of the United Kingdom. Walter Steward occupied Bathgate Castle, which then became the seat of the Lord High Stewards of Scotland, as the Castle of Dunoon had been formerly, and he received the lands in its vicinity as the dowry lands of Marjory Bruce. At one time a marsh seems to have surrounded the castle, and though hardly a vestige of the latter now remains, in the year 1845 there could be seen some traces of the causeways by which access was had to it through the marsh.

Bathgate, therefore, under the Burgh Police Act of 1892, adopted a representation of Bathgate Castle, with three flags flying, each bearing the Scottish Lion rampant, as its Common Seal, with the motto "*Commune bonum intra muros*" (Community of goods within the walls). Thus the Burgh may justly pride itself upon being the cradle of British Royalty.



BERVIE OR INVERBERVIE

KING David II. is said to have landed here on 4th June 1342, after having escaped from a storm at sea on his return from France, and in gratitude for the kindness which he received from the inhabitants, he granted a charter erecting the town into a Royal Burgh. The place where he landed is still known as Craig David. James VI. renewed its charter in 1595.

The town takes its name from the river at the mouth of which it is situated. The "New Statistical Account" says: "According to Chalmers in his 'Caledonia,' the water of Bervie derives its name from the British *beru* (to flow), *beru*, *beray* (a boiling or ebullition). This etymology corresponds exactly with the character of the stream."

The Seal of the Burgh is a rose, and it has been conjectured that the King bestowed this emblem upon the town as a compliment to the nationality of his Queen, who was the sister of Edward III. of England. The late Marquis of Bute mentions that on one occasion King David appeared at a tournament at Windsor covered with roses, which seemed to have been a favourite flower with him. Another explanation given of the origin of this Seal is that the rose was taken from the Arms of the Scott's of Balwearie, one of whom having obtained the lands of Benholm at Inverbervie, changed his family crest to a lion holding a rose in his paw.

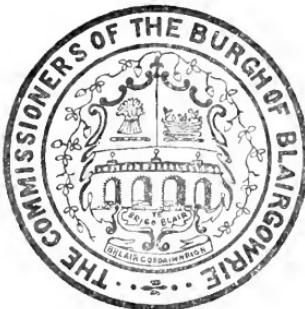


B I G G A R

BIGGAR was erected into a free Burgh of Barony by James II. in 1451, and it adopted the Lindsay Act in 1863. Under the Burgh Police Act of 1892 the Common Seal was formed as follows: A shield divided into three. In the two upper divisions are shown a plough and a sheaf of barley representing the agricultural character of the district. In the lower division there is a goat's head, which was the crest of the Flemings of Biggar. The first of this family is said to have come from Flanders about the year 1140, and to have taken the surname of Fleming. Sir Robert Fleming was one of the patriots who supported Robert the Bruce, and never left him until he was crowned king, for which services he received great rewards. His second son married the heiress of Sir Simon Fraser of Oldver Castle in Tweeddale, with whom he obtained the Barony of Biggar in Clydesdale. His grandson, Sir Malcolm Fleming, son of his eldest son, had charge of the young King David II. during his journey to France, and also attended him home, for which services King David created him Earl of Wigton.

Beneath the shield is the motto of the same family, "Let the deed shaw," which are the words said to have been uttered by Sir Robert Fleming to Robert Bruce, in extenuation of his having killed the Red Comyn.

Some say the name of the place comes from the Gaelic *beag tir*, meaning "little land,"—where its application comes in is not evident,—but Sir Herbert Maxwell gives its derivation from the Norwegian *bygg gurðr*, meaning barley field, and hence the sheaf of barley on the Seal.



BLAIGOWRIE

BLAIKGOWRIE was made a Burgh of Barony by a charter from King Charles I., dated 9th July 1634, in favour of George Drummond of Blair, the then proprietor of the estate of Blairgowrie. The town adopted the Lindsay Act in 1875, and under the Burgh Police Act of 1892 the Common Seal of the Burgh was designed by Mr John A. R. Macdonald, C.E. and architect, Blairgowrie, to whom I am indebted for the following information regarding it. The centre consists of a very ornate shield or escutcheon divided into three divisions, each of which contains a device emblematic of different periods in the history of the town. In the left top division is a sheaf of wheat, which was the crest of the old family of Blair of Blair, now extinct. In the right top division is a nest of young ravens, which was the crest of the Drummonds of Blair. The lower division has a representation of the Brig o' Blair, or "Ye Brig o' Blair," which words appear below. This old "brig" was built about 1700 to supersede a boat which used to ply across the river at the Coble "pule" or pool between the hamlets of Blairgowrie and Rattray. The shield is surrounded with a spray of the leaves and the fruit of the strawberry, for the cultivation of which the town and district is famous. Below is the Gaelic motto, "*Bhlair gobhainn righ*," meaning "the field of the king's smith," and from which the town has its name. Mr Macdonald, in his "History of Blairgowrie," gives the following account of the origin of the name: "Regarding the origin of Blairgowrie, and the derivation of the name, there have been suggested many definitions, but they are not very certain. The first half of the name may be traced from the Celtic *Blair*, signifying a battlefield; the latter part, however, *Gowrie*, is difficult to trace. One derivation, according to the following tradition, if not certain, is at least plausible. The great valley of Strathmore was at one time a vast forest in which the kings of Scotland were wont to hunt. At intervals here and there in the forest were considerable patches of ground or crofts cultivated by woodmen, in the pay of the sovereign, to raise the crops necessary for

the Court. These woodmen had also, when called upon, to attend the king during the chase, and join his bodyguard in the event of war. We are not informed who this Royal personage was, who, like the Gudeman o' Ballingeich, used to disguise himself in the chase so that he might better see the condition of his people. On one of these occasions, alone, save with an attendant and a pack of hounds, the king had got separated from the rest of the party, and, drawing near to one of the clearings from which they saw a column of smoke ascend, heard the sound of music. A nearer approach revealed to their astonished gaze the sprightly trippings of a lovely maiden dancing a reel to the spirit-enlivening music of the pibroch played by an old piper. The maid, not the least shy when she discovered the stranger gazing at her, told him to 'glower aye,' and the old piper, removing the chanter from his mouth, invited him to join in. Nothing loath the stranger accepted the invitation, perhaps not unwilling to be recognised. At the finish he politely asked the maiden's name, and with a captivating smile she muttered, though scarcely audible 'Gow.' Then the stranger, clasping her hand in his own, addressed the old piper, 'Thy name is 'Gow' and I am 'Righ,' and now—

'This muir shall be my hunting-field ;
This p'asant hen my queen shall be ;
Of twenty miles ye'll get the yield ;
An' be the laird of "Gow-an-Righ.'

Gow, a smith; *Righ*, a king—Blairgowrie, the field of the king's smith. Another derivation, however, may be the more correct one. *Blair*, a battlefield; and *Gowrie*, a hollow, or between the hills—the battlefield in the hollow, probably so called from the battle of Mons Grampius reputed to have been fought in the valley between Knock-ma-har and the ridge along by the Heughs of Mause."



BONNYRIGG

BONNYRIGG came under the provisions of the Lindsay Act in 1865, and under the Burgh Police Act of 1892 took as the Common Seal of the Burgh an adaptation from the Coat of Arms of Dundas of Arniston, which family is the superior. The Seal has in the centre a shield, with an ermine border, and bearing a lion rampant. The shield is supported by a lion and an elephant, both standing on a scroll. Above, as crest, on a scroll, is a sheaf of wheat, between two doves facing opposite ways. Beneath the shield is a salamander in flames of fire. There is no motto.

The lion is the Coat of Arms of the old family of Dundas, and appears in the Arms of all branches of the family. Nisbet, in giving heraldic rules, says that "all creatures are presumed to be carried upon account of their noble and best qualities; as a lion for his magnanimity, and not for his rapacious nature," and he adds, "That magnanimous creatures ought to be represented in armories in their fiercest position, as lions, boars, etc., *rampant*, that is, erected; because then they are presumed to show strength." Further on, in his work, Nisbet, speaking of the lion, remarks: "For his heroic qualities he is used as the emblem of strength, courage, generosity, power and royalty, being called the king of beasts. His noble posture, or position in Arms, is, to be erect on his hinder feet, with his fore feet towards the right side and upper angle of the shield; his head direct forward, showing but one ear and one eye; in which position as the best he is called by the French a *Lion*, but we, and the English, add the term *rampant*."

The ermine, as is known, is an animal about the same size as a squirrel, the fur of which, white and studded with black tufts, is very valuable, and is worn by judges as an emblem of their dignity, for which reason it is used in various ways in heraldry. Marco Polo mentions that the audience tents of the Great Kaan were inside "all lined with ermine and sable, these two being the finest and most costly furs in existence."

The supporters belong to the Coat of Arms of Dundas of Arniston, the lion belonging to the original Arms of Dundas, while the elephant is taken from the

Coat of Arms of the Lords Oliphant, which were supported by two elephants. The elephant was taken as a supporter from the circumstance of James Dundas, the founder of the Arniston family, being a son of the then Dundas of Dundas by his second wife, Catherine, a daughter of Laurence, the third Lord Oliphant. The Oliphant who first adopted the elephants as supporters appears to have done so as a punning allusion to his own name.

The sheaf of wheat and the doves allude to the fertility of the land round Bonnyrigg, and to the wooded nature of the country, among the trees of which the doves love to bill and coo.

The most interesting feature of this Seal, however, is the salamander, which belonged to the Arms of Dundas, and Sir George Mackenzie makes the following remarks in his "Science of Heraldry": "The laird of Dundas, whose achievement has for many hundreds of years stood upon the salamander in flames *proper*, a device of the kings of France." Dr Brewer tells us that the badge of François I. of France was "a lizard in the midst of flames," with the motto, *Nutrisco et extinguo*, meaning "I nourish and extinguish," and he remarks that the Italian motto from which that motto was taken was *Nudrisco el buono e sprengo il rro*, alluding to the fact of fire purifying good metal and consuming rubbish. But it is from Pliny that we derive the most marvellous accounts of this mythical creature. He says that many creatures have a secret and mysterious origin, and he goes on: "Thus, for instance, the salamander, an animal like a lizard in shape, and with a body starred all over, never comes out except during heavy showers, and disappears the moment it becomes fine. This animal is so intensely cold as to extinguish fire by its contact, in the same way as ice does. It spits forth a milky matter from its mouth, and whatever part of the human body is touched with this, all the hair falls off, and the part assumes the appearance of leprosy." But even Pliny himself, with all his credulity, does not appear to have believed in the power of the salamander to extinguish fire, as, in another part of his "Natural History" he says: "As to what magicians say, that it is proof against fire, being, as they tell us, the only animal that has the property of extinguishing fire, if it had been true, it would have been made trial of at Rome long before this." Angelo de Gubernatis, in his "Zoological Mythology," says, with reference to Pliny's statement that hair falls off where touched by its saliva, that "devoid of hairs itself it causes the hairs of others to fall out by means of its saliva, whence Martial, cursing the baldness of a woman's head—

‘Hoc salamandra caput, aut saeva novacula nudet.’"

De Gubernatis adds: "The salamander of popular superstition seems to me to represent the moon, which lights itself, which lives by its own fire, which has no rays or hairs of its own, but which makes the rays and hairs of the sun fall." Finally, I may mention that Brand, in his "Popular Antiquities," quotes from a book called the "Brief Natural History" as follows: "There is a vulgar error that a salamander lives in the fire. Yet both Galen and Dioscorides refute this opinion; and Mathiolus, in his Commentaries upon Dioscorides, a very famous physician, affirms of them, that by casting of many a salamander into the fire for tryal, he

found it false. The same experiment is likewise avouched by Joubertus." In a foot-note the following extraordinary statement from "Anecdotes, Etc., Ancient and Modern," by James Petit Andrews, is given: "Should a glass-house fire be kept up, without extinction, for a longer term than seven years, there is no doubt but that a salamander would be generated in the cinders. This very rational idea is much more generally credited than wise men would readily believe."

The mineral substance known as asbestos (from the Greek *asbestos*, unconsumable) is of a fibrous nature, and has been called *salamander's wool*. The fibres are fine, long, and flexible, and easily separated, and among the ancients it was called *amianthus*, alluding to the fact that cloth made from it was easily cleaned by simply throwing it into the fire. There are several varieties, and now the name *amianthus* is usually applied to the finer and more silky kinds.



BORROWSTOUNNESS OR BO'NESS

BO'NESS adopted the Lindsay Act in 1883. Formerly the parish was known by the name of Kinneil, which appears to have been derived from the Gaelic *cinn fhaill*, meaning "at the wall head," and in the neighbourhood there is a bank fifty feet above the sea level which forms the head or end of the wall. A separate parish, known as the parish of Borrowstounness, was at one time created, but it only existed for twenty years as a separate parish, and it and the parish of Kinneil were united to form the present parish of Borrowstounness. At one time, long before the present Bo'ness came into existence, there was a considerable town called Kinneil; but when the former began to be formed at the ness, owing to the increase of trade there, the population of Kinneil migrated thither, the town of Kinneil was gradually demolished, and has now totally disappeared.

Bo'ness is a Burgh of Barony, the Barony of Kinneil having been granted by King Robert III. to James Hamilton.

During the seventeenth century Bo'ness had a large trade with Holland and the Baltic ports, but as the English customs laws, introduced at the Union, proved a great restraint on the commerce of Scotland, the Scottish merchants began to trade with the colonies, which had been newly opened to them. By trading in tobacco and other colonial produce the merchants of Bo'ness acquired great wealth, and in the latter half of the eighteenth century Bo'ness was a thriving place, and was reckoned as the third port in Scotland.

In 1680 a dispute commenced between Bo'ness and Blackness as to whether the former could be a port of entry as opposed to the latter. After a controversy of many years it was finally, in 1713, settled in favour of Bo'ness, which was then declared to be a port for shipping.

The original Seal of the Burgh was a primitive old galiot, and now, under the Burgh Police Act of 1892, the Common Seal shows a three-masted ship in full sail, with the motto "Sine metu" (Without fear), the whole referring to the shipping industry.

The name of Borrowstounness, contracted to Bo'ness, means the ness or promontory belonging to a borough. Borrowstoun, at one time, according to Dr Jamieson, was a common name for a Royal burgh, and perhaps also for other burghs. We find Sir Walter Scott, in the "Antiquary," using the word in this sense: "And the wife, she maun get the scull on her back, and awa' wi' the fish to the next burrowstown."



B R E C H I N

BRECHIN was erected into a Royal Burgh by King Charles I. in 1641. Long previous to this, however, the Cathedral of Brechin was founded by King David I. in 1150, and was dedicated to the Holy Trinity. But tradition takes us further back still, and through it we are asked to believe that the ecclesiastical foundation at Brechin was erected by Kenneth III., King of the Scots, in some year between 967 and 991, and the ancient "Pictish Chronicle" says of him: "This is he who gave the great city of Brechen to the Lord."

Brechin is situated upon the South Esk, and its name is supposed by some to be derived from the Gaelic *brec abhuiun*, meaning "spotted river"—that is, covered with flecks of foam. Others, again, think it likely that some individual called Brachan, or Brychan, settled down at this place and gave it his name; while some others derive it from the Gaelic *Bruaichann*, meaning "the top of a declivity."

The patron saint of Brechin was St. Ninian, and the Seal of the Burgh bears his figure sitting in a Gothic porch. His right hand is raised in the attitude of blessing, while his left rests upon the top of a crucifix bearing the image of Christ. Below is a shield bearing three piles meeting at the points, which device was the Arms of the Bishop of Brechin; and on the Seal of David de Brechin, which was appended to the Letter of the Scottish Barons to the Pope in 1320, there are three shields, of which the first bears these three piles. On each side of the shield is a Scotch thistle.

Nisbet says that the pile has been given many meanings in armorial bearings. Thus it may represent the ancient Roman weapon called the pilum, and it is a figure which might be given to generals who dispose their army in the form of a wedge. Or it represents the wooden piles which form the foundations of buildings in marshy ground, and is thus a figure which can be given to those who found governments and societies. Sir George Mackenzie says that when three of these piles are used, they are intended to represent the three passion-nails, and were assumed by those who had returned from the Holy Land. One of these Crusaders was Robert, a

natural son of David, Earl of Huntingdon, in England, and Earl of Garioch and Lord Brechin in Scotland, who, from the great slaughter he made among the Saracens, was surnamed Guishart, and from him are descended the families of the name of Wishart. Sir George Mackenzie gives the Arms of Wishart as *argent*, three passion-nails *gules*, meeting in point, and he says that the "chief of this name was Lord Brechin, whose succession failed in a daughter married with the old Earl of Angus."



BRIDGE OF ALLAN

THIS picturesque little health resort adopted the Lindsay Act in 1870, and, under the Burgh Police Act of 1892, took for its Common Seal a representation of the bridge from which it takes its name, with an omnibus, lamp-post, and house. The name Allan is derived from the Gaelic *ailcan*, a green or a plain, so the name means the bridge of the plain. Dr Chambers, in his "Picture of Scotland" of 1827, says: "The Bridge of Allan is everything a village ought to be—soft, sunny, warm; a confusion of straw-roofed cottages, and rich massy trees, possessed of a bridge and a mill, together with kailyards, bee-skeps, collies, callants, old inns with entertainment for man and beast; carts with their poles pointing up to the sky; venerable dames in drugget, knitting their stockings in the sun; and young ones in gingham and dimity, tripping along with milk-pails on their heads." The town, with the advent of the railway, has lost much of its rural simplicity, but the numerous villas which now stud the landscape show that its health-giving qualities are appreciated in as great a degree as formerly.



BROUGHTY FERRY

IN the eighteenth century Broughty Ferry consisted of about half-a-dozen fishermen's huts, but about 1790 the proprietor began to feu the land, and it rapidly became a town of considerable importance as a watering-place, and is now known as the Brighton of Dundee. It adopted the Lindsay Act in 1864, and, under the Burgh Police Act of 1892, took for its Common Seal a representation of Broughty Castle. This castle is said to have been built in 1498 by the third Lord Gray, and after the battle of Pinkie was held by an English garrison. The Regent Arran besieged it for three months, but without avail. Eventually, when a reinforcement arrived from France under the command of De Thermes, the castle was stormed on the 20th of February 1550, and not long after the English agreed to evacuate Scotland. This was the only occasion on which Broughty Castle ever heard the sounds of war, and for long thereafter it remained in a dismantled condition. In 1855 the Government purchased it, and in 1860 it was fortified as a defence to the Tay.

The name Broughty has received two interpretations. One derives it from the old Danish word *borg*, meaning a castle or a fort—thus the castle on the Tay, or possibly Burgh-Tay. The other takes it from the Gaelic *bruach*, the bank or the brink, and *tayh*, the ocean—thus, the brink of the ocean. The latter part of the name, of course, refers to the ferry which was formerly in use for communication between Dundee and Fife before the erection of the Tay Bridge.



BUCKHAVEN, METHIL, AND INNERLEVEN

THESE three towns, which at no very distant date were three distinct communities, are now formed into one municipality, and adopted the Lindsay Act in 1891. Under the Burgh Police Act of 1892 a Common Seal was designed.

In former days Buckhaven was a fishing village on the Fifeshire coast, but is now chiefly a mining centre. It is locally called Buckhyne, and is supposed to have been founded by the crew of a Brabant vessel which was wrecked there in 1555. The "Old Statistical Account" gives the following particulars regarding the original inhabitants of Buckhaven from a letter written by the Rev. Dr Harry Spens, minister of the parish of Wemyss, dated 20th August 1778: "As far as I have been able to learn, the original inhabitants of Buckhaven were from the Netherlands about the time of Philip II. Their vessel had been stranded on the shore. They proposed to settle and remain. The family of Wemyss gave them permission. They accordingly settled at Buckhaven. By degrees they acquired our language and adopted our dress, and for these threescore years past they have had the character of a sober and sensible, an industrious and honest, set of people. The only singularity in their ancient customs that I remember to have heard of was that of a richly ornamented girdle or belt worn by their brides of good condition and character at their marriage, and then laid aside and given in like manner to the next bride that should be deemed worthy of such an honour."

Methil exports coals, and Innerleven finds employment in flax mills. The Seal, therefore, to indicate all the above industries, shows a steamer, a fish, and the Latin words "*Carbone carbasoqe*." Of these words, *carbone* refers to the coal-mining and exporting industries. *Carbasoqe* is compounded from the words *carbusus*, meaning very fine Spanish flax, and the conjunction *que*, and. *Carbusus* comes also to mean "a sail," and thus the three industries find very appropriate expression in these words.



BUCKIE

BUCKIE, an important fishing town on the coast of Banffshire, adopted the Lindsay Act in 1888. As indicating the principal industry of the Burgh, viz., fishing, the Town Council, under the Burgh Police Act of 1892, adopted for a Common Seal the representation of a herring fishing boat surrounded by a cable. As all fishing boats require to be marked and numbered for registration purposes, the letters "B F" on the sail indicates that the boat belongs to the port of Banff, while the figures "1888," indicating the number of the boat, show the year of the formation of Buckie into a Burgh.



BURGHEAD

BURGHEAD came under the provisions of the Burgh Police Act of 1892 in 1900, and, as required under that Act, a Common Seal was designed.

The design on the Seal carries one back to the days of the Romans; to the days when the promontory upon which the town stands was used by that nation as one of their military stations, and which promontory has been identified as that called by Ptolemy *Promontorium Taurodunum*, meaning Cape Bull-Town, or the Cape of the Bulls. The Seal bears in its lower part the figure of a bull, and above that a representation, as I am informed by the Town Clerk, of the burning of the Burghead Clavie, mentioned afterwards. The clavie is here placed on a rock on which is carved a bull. Round about are the words "*Promontorium Taurodunum, A.D. 150*," this date being that of the year in which Ptolemy made his maps of Britain. At the time when the digging was in progress for the formation of the harbour about thirty small figures of bulls cut on stone were found. These stones had been much water-worn before the carvings were executed, and some of them were about a foot and a half long, a foot broad, and three inches thick, but they varied in these measurements. The carving out of the bull on them was of a very primitive type and showed great antiquity. What they were used for it is impossible to say with certainty, but some antiquarians allege that they were trophies, equivalent to our medals, which were carved by the Romans in commemoration of some signal victory. Others again look upon them, when taken in connection with an ancient well, and some ancient ceremonies in use at Burghead, as having a religious significance, bearing on the worship of Mithra as practised by the Romans. Before proceeding to deal with the worship of Mithra it may be better to first consider the well and these ceremonies.

The well has been cut out of the solid rock and is supplied with water from a spring. Dr James Macdonald describes it in the "Antiquary" for April 1892 thus:

"Descending into a hollow by a flight of twenty well-worn steps, most of them also hewn out of the solid rock, we come upon the reservoir. The dimensions of the basin or piscina are as follows: Greatest breadth of the four sides, ten feet eight inches, eleven feet, ten feet ten inches, and ten feet seven inches respectively; depth, four feet four inches. One part of the smooth bottom had been dug up at the time of the excavations, either because it had projected above the rest, as if for someone to stand upon, or because it was thought that by doing so the capacity of the well and perhaps the supply of the water would be increased. Between the basin and the perpendicular sides of the reservoir a small ledge of sandstone has been left about two feet six inches in breadth. These sides measure sixteen feet three inches, sixteen feet seven inches, sixteen feet nine inches, and seventeen feet respectively; and the height from the ledge upwards is eleven feet nine inches. The angles, both of the basin and its rock walls, are well rounded. In one corner the sandstone has been left in the form of a semi-circular pedestal, measuring two feet nine inches by one foot ten inches, and one foot two inches in height; whilst in that diagonally opposite there is a circular hole five inches in diameter and one foot four inches in depth. From the ledge as you enter two steps of irregular shape and rude workmanship lead down into the basin. The sides of the reservoir are fissured and rent by displacement of the strata; and portions of the rock that have given way from time to time have been replaced by modern masonry. The arched roof is also modern." Dr Macdonald believes that it was anciently used as a baptistery, as Burghead was undoubtedly the site of an early Christian church. But, as will be shown further on, there is every reason to believe that long previous it had been the site of a Mithraic Temple, though probably at first the well had been excavated and legitimately used by the Roman garrison as a well pure and simple for supplying them with water. This well had been lost for many centuries, and only vague tradition recorded its existence, so, when a scarcity of water was felt during the carrying out of some improvements at the harbour in 1809, it was searched for and found.

Burghead is still the scene of an annual festival held on the last day of the year (O.S.), known as the *Burning of the Clavie*. Mr J. M. Mackinlay in his "Folk-Lore of Scottish Lochs and Springs," thus describes the ceremony: "On the afternoon of the day in question careful preparations are made for the ceremony. A tar barrel is sawn across, and of it the clavie is made. A pole of firwood is stuck through the barrel and held in its place by a large nail driven in by a stone, no hammer being used. The clavie is then filled with tar and pieces of wood. After dark these combustibles are kindled, according to ancient practice, by a burning peat from a neighbouring cottage. The clavie is then lifted by one of the men and carried through the village amid the applause of the inhabitants. Notwithstanding the risk from the burning tar the possession of the clavie, while on its pilgrimage, is eagerly coveted. In former times a stumble on the part of the bearer was counted unlucky for himself personally and for the village as a whole. After being borne about for some time the still blazing clavie is placed on an adjacent mound called the Doorie, where a stone column was built some years ago for its accommodation. A hole in the top of the column receives the pole. There the clavie is allowed to burn for

about half-an-hour, when it is thrown down the slope of the mound. The burning fragments are eagerly snatched up and carried away by the spectators. These fragments were formerly kept as charms to ensure good fortune to their possessors. In the seventeenth and eighteenth centuries the Church discountenanced the burning of the clavie as idolatrous and sinful, and certain penalties were threatened against all who took part in it. The antiquity of the custom may be inferred from the fact that two hundred years ago it was called old. At that time lights were carried round the boats in the harbour, and certain other ceremonies were performed, all pointing to a pagan origin. Formerly the custom was in vogue, not only at Burghead, but at most of the fishing villages along the Morayshire coast. The object in every case was the same, viz., the blessing of the boats to ensure a good fishing season."

There is at Burghead a tombstone which is built into the south east corner of the churchyard, called the Chapel Yard, which is locally known as the "Cradle-stone." For generations the children of Burghead have been accustomed to strike this stone with another stone, and this process has gone on so long that a cup-like smooth hollow, four inches wide and two-and-a-half inches deep, has been produced. Immediately on striking the stone they place their ear to the spot "when the sound of a rocking cradle, the crying of a child, and the crooning of an old woman hushing the child to sleep, are heard as if coming from a cavern deep underground." It is said that from time immemorial the children of Burghead have believed that all babies are found under this stone.

Let us now see how these old customs and beliefs bear upon the worship of Mithra. Mithra was the highest of the second-class divinities of the ancient Persians, and his worship had at a very early period been brought to Europe by the Romans. He is usually represented as a young man in eastern costume kneeling on one knee on a prostrate bull, whose head he is pulling back with the left hand, while with his right he plunges a sword into its neck. Mithra was the lord of wide pastures and of the heavenly light; he was the sun-god, the sun or fire itself, and the sacrifice of the bull to him was the chief feature of his worship. The ideal of the ancient Aryan was to increase the number of his cows and to render them fruitful in milk and prolific in calves, and thus the bull, the *fecundator*, was considered "the type of every male perfection and the symbol of regal strength." In the Persian cosmogony the bull was one of the first of created existences, and Mithra sacrificing the bull is the solar hero (the sun) sacrificing himself in the evening (*i.e.*, the sun setting and leaving the world in darkness). It has been asserted that Mithraism was the most widespread religious cult in the Roman Empire for several centuries after the birth of Christ, and the Roman soldiers brought it into Scotland. But the early Christians opposed it vigorously, and consequently its worship had to be carried on in secret, and in underground caverns where there was water. Here then we have the theory that the well at Burghead was one of the caverns where these mystic rites were performed by the Roman soldiery. This view is strengthened by the ceremony of the burning of the clavie, a relic of the fire worship of the Persians, which, taken along with the myth of the cradle-stone, had the object in view of increasing the fruitfulness or prosperity of the place. Possibly the bull-stones were symbolic

offerings to Mithra in place of sacrificing live bulls. Pliny tells us that the Druids sacrificed two white bulls at the cutting of the mistletoe, offering up prayers that this gift would be propitious, and they believed that the mistletoe taken in drink, having been cut along with the sacrifice, would impart fecundity to all animals that were barren. In this ceremony was the worship of a creative power. In after times the bull itself was not sacrificed, but what was known as the *oblation of the white bull* was made, but what this oblation consisted of is unknown. Dr Arthur Mitchell in the "Proceedings of the Society of Antiquaries, Scotland," Vol. X., gives the following account of the incomplete sacrifice of a bull at the shrine of a Christian saint: "Among the lands with which the sacrist's office (of the Abbey of Bury St. Edmund, Suffolk) was endowed, were those of Haberdon, the tenants of which were bound to provide a white bull as often as any matron of rank or other female should come, out of devotion, to make what were called the oblations of the white bull at the shrine of St. Edmund. On this occasion the animal, adorned with ribbons and garlands, was brought to the south gate of the monastery and led along Church Gate, Guildhall, and Abbey Gate Streets to the great west gate, the lady all the time keeping close to the animal. Here the procession ended. The bull was returned to its pasture, and the lady made her offerings at the shrine in hope of becoming a mother."

About the year 880 the Norsemen built a *borg*, or fort, on the promontory here, the fortifications of which are known as the Baileys or Baillies, and it is from this fort, or "borg," that the modern name of Burghead has been derived.



BURNTISLAND

BURNTISLAND is popularly supposed to have obtained the name from the burning of some fishermen's huts on an islet to the west of the harbour, which caused the fishermen to settle on the mainland. Sibbald gives the following :—

“ Brave ancient Isle, thy praise if I should sing,
The habitation of a Pictish King
Drustus, who made against the Roman strokes,
Forth's snakie arms thee to inclose with rocks.
They often press'd to vanquish thee with fire,
As Macedon did the sea embordered Tyre :
And thou did'st scorn Rome's captive for to be,
And kept thyself from Roman legions free.”

He adds that this is the mere fancy of the rustic poet, unsupported by record or tradition.

The Seal of the Burgh bears the legend *Sigillum Burgi de Bruntisland*. This, however, is clearly a corruption, as the place was anciently called Bartland, Bertiland, or Bryntiland. At one time the town belonged to the Abbey of Dunfermline, and was exchanged for some neighbouring lands by King James V. in 1541, so that he might erect it into a Royal Burgh, and its charter of erection bears that date.

The Seal shows a three-masted vessel on the sea with sails furled and flags flying, and two mariners on board. This naturally indicates that Burntisland is a seaport; and it was once considered to be the best on the Firth of Forth, as it was large, easily entered, and well sheltered. On account of this excellence it is called in some of the town's charters *Portus Gratia* and *Portus salutis*. The reverse of the Seal represents a fish within the legend “Success to the Herring Fishing,” but the Common Seal of the Town Council bears only the ship. Until the northern fishing stations were opened Burntisland was the principal rendezvous for the herring fishers, but the curing of herrings has now been discontinued for many years.



CALLANDER

CALLANDER seems to have derived its name either from the Gaelic *Calla*, meaning a landing-place, as there was once a ferry here, and *straid*, a road or street leading to the ferry from the old castle of Callander; or from *Calduin-doir*, meaning a hazel grove, and as hazel woods were very abundant in this neighbourhood, and are so still, the latter seems to be the more likely derivation.

Since 1763, when a settlement for soldiers discharged after the German war was established here, the town has rapidly increased, and is now a favourite summer resort. In 1866 it adopted the Lindsay Act, and, under the Burgh Police Act of 1892, a Common Seal was designed. All who have read Sir Walter Scott's "Lady of the Lake" will at once perceive whence the Common Seal of Callander takes its origin. In Canto III., at the beginning of Stanza XIX., these words occur: "Benledi saw the Cross of Fire," which has been adopted as the motto for the Seal. In the background is Benledi with its wooded base, and in the foreground a hand grasping a fiery cross.

Benledi is a contraction for the Gaelic *Beinn-le-Dia*, meaning the Hill of God, and in the time of the Druids there was a Druidical temple on the top of it. Here the inhabitants in the vicinity, in order, it is said, to get as near to heaven as possible, assembled once a year, at the summer solstice, to worship the deity, and this religious meeting is said to have continued for three days.

When, for any purpose, a Highland chieftain desired to gather his clan together, he made a cross of wood and slew a goat. He then burned the upper three points of the cross and extinguished the flames in the blood of the goat. This cross was then sent by swift messenger from village to village, and at its sight every able-bodied man was bound to repair at once to the rendezvous. Disobedience to the summons conferred infamy, whence also the fiery cross was sometimes called *Crean Tarigh*, or the *Cross of Shame*.



CAMPBELTOWN

CAMPBELTOWN is built on what was originally the seat of the Dalriadian monarchy. About the middle of the third century Cormac, King of Ireland, quelled a dispute which had arisen between two tribes, and during this civil war Cormac's cousin, Cairbre-Riada, conquered a district in the north-east of Ireland, which he called Dalriada, or the portion of Riada. About 503 A.D. the three sons of Erc, the then King of Dalriada, named respectively Loarn, Fergus, and Angus, settled a colony on the promontory of Cantyre, which was effected by peaceful means. These three chiefs then each took possession of a separate territory. Fergus took Cantyre, Loarn took what is now known as the district of Lorne, and Angus is said to have taken possession of Isla. When Campbeltown was the seat of the Dalriadian monarchy it bore the name of Dalruadhain. In the sixth century St. Ciarnan landed here, and lived in a cave known as Cove-a-Chiarnan. He became the patron saint of all Cantyre or Kintyre, and having founded a church at Dalruadhain, the place became known as Chille-a-Chiarnan, which has been modernised to Kilkerran. After this the Macdonalds of the Isles took Kilkerran for a capital, built a castle, and rebuilt the town, calling it Kinlochkerran, which means the head of Ciarnan's Loch. It is said that King James IV. built the castle, and called it his "new castle of Kilkerane in Kintyre." He seemed to have resided here in 1498. King James V. had many conflicts with the Macdonalds, and as he was unable to subdue them, he granted the place to the Campbells of Argyle, and they, after many fierce struggles, almost depopulated it. On account of this grant the place once more changed its name, and has since been known as Campbeltown.

The town was erected into a Royal Burgh in 1700, and the charter states that this was done at the desire of Archibald, the tenth Earl of Argyll, who was made Duke of Argyll in the following year. Previous to this it had been a Burgh of Barony, and the charter quotes a charter of King James VI., which ordained that "for the better entertaining and continuing of civility and policy within the Hielandes and Iles," . . . "that there be erected and builded within the bounds thereof, three

burghes and burrowetowns, in the maist conuenient and commodious partes meet for the samen ; to wit, ane in Kintyre, another in Lochaber, and the third in the Lewis."

The Seal of the Burgh of Campbeltown is as follows : A shield divided into four. In the first quarter a castle ; the second quarter gyronny of eight ; the third quarter a lymphad, with sail furled and oars in action ; and in the fourth quarter a fret. Beneath is the motto, "*Ignavis precibus fortuna repugnat*," meaning "Fate is deaf to idle prayers."

The castle represents the old castle of Campbeltown, the site of which is now occupied by the parish church, which was built in 1780.

The gyronny of eight is the armorial bearings of the Clan Campbell. Nisbet speaks of the gyronny as follows : "The *giron* is a French word which signifies the *lap*—one sitting with knees apart if line drawn from one knee to the other the space within makes a *giron* with the point *in gremio*. So all gurons are of a triangular or conal form, broad at one end and sharp at the other. The first is at the sides of the shield, and the other ends at the naval, or centre point of the shield. They are said to represent triangular pieces of stuff, commonly called *gussets*, placed in garments and women's smokes, to make them wide below and narrow above. . . . This armorial figure is frequent in armorial bearings in Europe, and . . . has its rise in armouries from the robes, gowns, and coats of armour used by the ancients."

The lymphad, an old-fashioned ship with one mast and oars, is the armorial bearings of the ancient House of Lorne, because in ancient times the Island chiefs held their lands under the tenure of providing one or more ships for the use of the sovereign.

The fret *sable* is the armorial bearings of Baron Tollemache. At the time of the erection of the Burgh, Lady Elizabeth Tollemache was the wife of the then Earl of Argyll, and the device was adopted by the Burgh in compliment to her. The fret is a figure composed of a narrow *saltire* or cross and a *mascle*, which are interlaced. Nisbet says that the *mascle* "is a lozenge voided of the field—*i.e.*, with the centre cut out. Heralds make it represent different things—the eye or ring to fasten a coat of mail. Others the mesh of a net; others mirrors." And regarding the *fret*, he says : "Mr Thomas Crawford, in the fragments of his 'Manuscript of Heraldry,' . . . says the fret is . . . a badge of fastness and fidelity, like a knot or tie of ribbons . . . is called by some English heralds the *herald's love-knot*, because it is devised by them as an armorial bearing." In Seton's "Heraldry" it is said that the origin of the lozenge has been variously accounted for, and Sylvanus Morgan says that while the form of the shield was taken from Adam's spade, that of the lozenge was derived from Eve's spindle.



CARNOUSTIE

CARNOUSTIE adopted the Lindsay Act in 1889, and, under the provisions of the Burgh Police Act of 1892, took for a Common Seal the following device—viz., a tree with a rook's or crow's nest near the top, and four of the birds flying above. Below, on a scroll, is the motto "*Augurium faveat*" (The augury is favourable).

The Town Council of Carnoustie, in choosing a device for the Seal of the Burgh, have gone back to the origin of the town. It was founded by one Thomas Lowson about one hundred years ago, and its early beginnings are graphically described in a small work by Mr James Fotheringham, published in 1889, called "Carnoustie Sketches," thus: "Somewhere about the close of the last century a stout, thick set, country-looking man set out on a journey from Inverpeffer to Dundee to transact some business. In those days railways were unknown in this quarter of the globe, and travelling had to be done on foot. Our grandfathers and grandmothers thought nothing of a journey from Carnoustie to Dundee and back before mid-day. Well, our traveller started from Inverpeffer, and chose the road by the sea. In due course he arrived at the confines of Panbride parish, and entered the Links of Barry at the Point House (now Lamond's Commercial Inn). Not another house was near except this one, which was then a farmhouse in the middle of the Links. Sandy knowes and ranges of bent covered the whole ground on which Carnoustie now stands, and our traveller, Tammas, plodded his way westward for a few hundred yards till he came to a sand-hill, on which he sat himself down to rest his tired limbs. The day was warm and the sun oppressive, and in a few minutes Tammas fell sound asleep. How long his slumber lasted is not on record, but when he awoke he thought he had never in all his life enjoyed such a peaceful, refreshing sleep, and he there-and-then determined that if he should ever build a dwelling-house for himself, that spot would be the site. His wish was gratified, for not long afterwards we find him removing from Inverpeffer to Barry Links, where, upon the same spot as that on which he had

previously slept, he erected the first house of Carnoustie, a plain, primitive dwelling, with a 'but' and a 'ben,' directly opposite our present post office. Some years ago this building was taken down." . . . " Tammas had no sooner set himself down than he began to cultivate his ground. One day he was engaged planting potatoes, and for a 'dibble' he was using a piece of a 'sauch' tree, which he had cut into shape and size suitable. Being called away for a time, he stuck his 'dibble' in the earth till his return, but when he came back he forgot about his implement altogether, and there it stuck fast and took root and became a great tree, known always by the name of 'Tammas Lawson's Dibble.'

The tree on the Seal, therefore, appears to be a momento of this "dibble"; but it also alludes to the following explanation, among several, of the name of the town, mentioned by Mr Fotheringham: "At the rising ground behind the village there used to be a very extensive wood. Thither from all quarters the crows came and built their nests. So thick were they that the sky could not be seen through the trees, and hence the place got the name of 'Craws-nestie,' which appellation, as society became more refined, was changed to 'Carnoustie.'"

It is, perhaps, rather an unfortunate device as far as the rooks or crows are concerned, as these birds are generally considered to be birds of evil omen. Hudibras remarks:—

" Is it not ominous in all countries
When crows and ravens croak upon trees ;"

and among the Chinese, rooks are unlucky birds, which foreshadow misfortunes, though a species of white-necked crow is much respected, as at one time it is said to have rendered a valuable service to the Chinese Empire. The word "rook" itself is also a slang word, meaning to cheat or plunder, and a rookery, as is well known, is slang for a place where rogues congregate, though both words have now been adopted into the English language.

It is, on the other hand, a very old and firmly-established belief that should a colony of rooks settle in any spot, that spot will soon become the habitation of men; but should a colony of rooks forsake any such place, then, for some occult reason, man will forsake it also, and it will become desolate. Thus the establishment of a rookery is a favourable augury, and hence the motto on the Seal. During the period of the Roman empire, Gibbon tells us that "fifteen grave and learned *augurs* observed the face of the heavens, and prescribed the actions of heroes according to the flight of birds." In fact, among the Romans, divination from birds seems to have been made a science, and the College of Augurs was a sacred institution, while the augurs themselves held the highest rank in the state. This College was abolished by the Emperor Theodosius, it evidently having lost all title to respect, as it is said that Cicero, who was an augur himself, on one occasion wondered how two augurs could look each other in the face without laughing.

Bartholomew Anglicus says that "The crow is a bird of long life, and diviners tell that she taketh heed of spyings and awaitings, and teacheth and sheweth ways, and warneth what shall fall. But it is full unlawful to believe, that God sheweth His privy counsel to crows."

There is a Scottish proverb that "Nae gude comes o' shootin' black crows," and the rook is often blamed undeservedly by farmers for doing mischief in the fields, and is persecuted accordingly. This wanton piece of cruelty, known as rook- or crow-shooting, does not in the long-run benefit the farmer, as the mischief is really done by wire-worms and other grubs, which eat off the roots of the corn plants, and it is these grubs which the rook searches for and devours. Thus the rook is really a benefactor to the farmer, and possibly the latter may find this out to his cost some day, when, after having driven away or exterminated the rooks frequenting his fields, the grubs increase in number and he finds his crops entirely ruined.



CASTLE DOUGLAS

CASTLE DOUGLAS adopted the Lindsay Act in 1862, and, under the Burgh Police Act of 1892, took for its Common Seal the crest and motto of the Marquis of Queensberry. This was because Sir William Douglas of Gelston, the founder of the Burgh, he having had it erected into a Burgh of Barony by Royal charter in 1792, claimed kinship with the Queensberry Douglasses. The crest is a human heart *gules*, ensigned with an imperial crown and between two wings displayed *or*, and the motto is *Forward!* The origin of the crest is found in the expedition of the Good Lord James Douglas to the Holy Land, bearing the heart of King Robert Bruce to inter it in the Holy Sepulchre. In due time the Douglas set out, having placed the heart in a silver case, which he hung round his neck by a silk and gold thread. Douglas never got to the end of his journey. In passing through Spain he was persuaded to assist Alphonso, King of Castile, in his war with the Moors of Grenada. In a great battle Douglas hastened to the assistance of one of his knights, and was instantly surrounded by the Moors. Seeing no chance of escape, he took from his neck the Bruce's heart, and, exclaiming "Forward, brave heart, as thou wert wont, Douglas will follow thee or die!" threw it into the midst of the enemy, and rushing forward after it, was there slain. His body was found above the silver case, and both were brought back to Scotland, where the former was buried in the church of St. Bride, and the latter, containing the Bruce's heart, in Melrose Abbey.



CHARLESTOWN OF ABERLOUR

THE town was founded in 1812 by Charles Grant of Elchies, from whom it obtained the name of Charlestown, and was thereafter, by Royal charter, erected into a Burgh of Barony. Its full name refers to its being situated in the parish of Aberlour, which parish has been so named in modern times from its situation at the mouth of a turbulent burn where it runs into the Spey. The ancient name of the parish was Skirdustan, so called from its tutelary saint, St. Dustan.

The town came under the provisions of the Burgh Police Act of 1892 in 1894, and thereafter adopted a Common Seal. The Seal is simply the Coat of Arms of Mr Grant of Wester Elchies, the superior of the land. It is as follows: On a shield three antique crowns; between them a boar's head, with the motto "*Stand Fast*" beneath. Above, as crest, is an oak tree, with the motto "*Craig-a-crochan*." The Arms may be explained thus: Charles Grant of Elchies, who founded the burgh, registered his Arms in 1811 at the Lyon Office in Edinburgh, and they are similar to those registered by John Grant of Ballindalloch in 1672, from a second son of whom Charles Grant recorded his descent. The three crowns being the Arms of Grant of Grant, it was necessary to add some distinguishing mark for Ballindalloch, so when John Grant of Ballindalloch registered his Arms he placed a boar's head between the crowns. The boar's head was taken from the Arms of the Gordons, on account of the marriages which took place between them and the Grants.

The motto, "Stand Fast," was taken from one of the war cries of the Grants—"Stand Fast, Craigellachie." Craigellachie is a lofty and picturesque rock on the left bank of the river Spey, about a mile from Charlestown of Aberlour, and was one of the rallying places of the Clan Grant.

The oak tree seems to have been chosen as a crest by John Grant of Ballindalloch from the circumstance that the word Ballindalloch is a corruption of the Gaelic *Bal-na-darroch*, meaning "the place of the oaks."

We are told that *Craig-a-crochan* was also one of the war cries used by the Grants; and there is a hill above the Bridge of Aven called *Craig-a-crochan*, and this probably was, like Craigellachie, a rallying place of the clan.



CLYDEBANK

C LYDEBANK adopted the Lindsay Act in 1886, and, under the Burgh Police Act of 1892, formed its Common Seal as follows: In the centre is a shield bearing the Lennox Cross. Between the upper arms of the cross is a sewing machine, and between the lower arms a modern warship, representing the two principal industries of the Burgh. On the left is a stag's head cabossed, being the crest of Alexander Dunn Pattison of Dalmuir, the superior of the Burgh; and on the right a lion rampant, the crest of James R. Thomson, shipbuilder, who was the first Chief Magistrate of the Burgh. Above the shield is a sheaf of wheat, indicating the agricultural interests of the district, and beneath is the motto "*Labore et Scientia*" (By work and knowledge).

Nisbet, in his "Heraldry," gives us the following account of how the Lennox Cross originated: "Those who undertook the expedition to the Holy Land, for the most part were crossed with that form of crosses used by their own country; so that many families with us carry *saltires*. Sir James Balfour, in his 'Manuscript of the Nobility of Scotland,' tells us that *Malcolm de Lennox*, one of the progenitors of the Earls of Lennox, went to the Holy Land, and was crossed: for which he and his posterity carried for arms *argent a saltire engrailed gules*, cantoned with four roses of the last. This family was dignified with the title of Earl of Lennox by King William the Lion, and continued in a noble and splendid condition till Duncan, Earl of Lennox, was attainted of high treason, with his son-in-law Murdoch, Duke of Albany, in the reign of James I. He was execute at Stirling upon the 23rd of May 1426, and his estates came to the Crown by forfeiture."

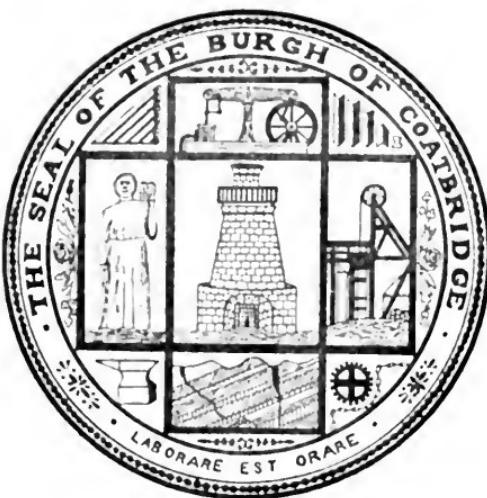


COCKENZIE AND PORT SETON

IN 1591 King James VI created the Burgh or Barony of Cockenzie in favour of Robert, Lord Seton, to be held as a free port. The harbour is now at Port Seton, by which name the eastern part of the Burgh is known. In 1885 the conjoined towns adopted the Lindsay Act, and, under the Burgh Police Act of 1892, designed a Common Seal.

On the circumference of the Seal are the two above dates. Inside, there are three shields, the upper one bearing the Royal Arms of Scotland—viz., within a double tressure flory-counter-flory a lion rampant. Below, on the left side, a shield bearing part of the Arms of the Seton family, formerly Earls of Winton—viz., three crescents within a double tressure flory-counter-flory. This addition of the Royal or double tressure to their Arms was obtained on account of their inter-marriage on four different occasions with the Royal family. On the right side, a shield bearing a tower representing Seton Castle, and called Preston Tower. This castle was destroyed by the English in 1544. The "New Statistical Account" remarks that "Its origin is involved in considerable obscurity. Sir Walter Scott who, from his familiar acquaintance with the parish no less than his zeal for antiquarian learning, must if any living man could have known anything whatever of its earliest history, have been intelligent and accurate regarding it, supposed it to have been an outpost of the Earls of Hume in those remote times when that noble family ruled with princely authority over the whole south-eastern district of Scotland. However that may be, towards the conclusion of the fourteenth century the castle and estate of Preston came, by marriage, to the family of Hamilton of Fingalton and Ross, the premier cadet of the name". Between the Scottish Lion and the tower is a swan proper, the crest of the Earl of Wemyss, and between the Scottish Lion and the Seton Arms is a stag's head couped, being the crest of the Cadell family who are proprietors of the estate of Cockenzie. Between the tower and the Seton Arms is an anchor, indicating that Cockenzie is a seaport.

The ancestor of the Seton family was a Norman named de Say, who obtained lands in East Lothian from King David I., which were called after him Say-ton, and this was adopted by his descendants as their surname. Nisbet informs us that "Many families carry crescents because their lands and territories are formed like a half-moon. . . . The ancient and honourable family of *Seaton* may be said to have assumed crescents for armorial figures upon the account that their ancient territories and lands in East Lothian are formed by the river of Forth into three great bays, like three half-moons; and from which lands they have the surname of Seaton, which is among the ancientest surnames with us."



COATBRIDGE

COATBRIDGE was created a Municipality by the Coatbridge Burgh Act of 1885. Situated in the parish of Old Monkland, in Lanarkshire, it is in the very centre of the coal-fields and iron-works of that region, and surrounded by furnaces, railways, noise, and smoke. Accordingly the Common Seal of the Burgh has been designed to typify these local industries. The Seal is in the form of a cross divided into five compartments, the largest being in the centre, and bearing a representation of an open blast furnace. Above is a beam steam engine, and beneath is a section of the mineral strata on which the town is built. The compartment to the right of the furnace shows a pit-head frame, and in that to the left is a monk holding up a stone in his left hand. In the upper left hand angle of the cross is shown a pile of iron tubes, and in the upper right hand angle some angle and T iron. The lower left hand angle contains an anvil, and the lower right hand angle a cogged wheel and chain.

The monk appears on the Seal because the Burgh is situated in what was the ancient Barony of Monkland, the name of which came from the circumstance that in early times the district was the property of the Monks of Newbattle Abbey. King Malcolm IV., in the early part of his reign, granted to these monks a vast extent of territory, which extended from the boundaries of Lothian on the east to the Clyde on the west. It is said that an ancient church stood where the present church of Old Monkland stands, and the "Old Statistical Account of Scotland" says that there

exists a tradition that a certain pilgrim, in order to do penance for some sin, was obliged to carry a particular stone in this direction from Glasgow, and when he could bear it no farther, to build a church, at his own expense, on the spot where he stopped. He accordingly is said to have gone thus far, and to have built the ancient church, and the monk bearing the stone on the Seal also commemorates this pilgrimage. When the "Account" was written, about 1793, it is said the stone was still to be seen.



COLDSTREAM

COOLDSTREAM is a Burgh of Barony, and adopted the Lindsay Act in 1867. Under the Burgh Police Act of 1892 it took a Common Seal. The device of this Seal is ancient, and was taken from the "Chartulary of the Cistercian Abbey of Coldstream" and the "Historic Memorials of Coldstream Abbey." The Seal shows a fish bearing a hook in its mouth, and round about is a wheel and representations of what are supposed to be the sun, moon, and stars. Dr Paterson, Professor of Divinity in Edinburgh University, suggests to me that as Christ was often, in olden times, symbolised as a fish, the fish on the Seal represents Him, the wheel represents the world, and the whole Seal, with the sun, moon, and stars, indicates that Christ is Lord of All. The following extracts from Dr Farrar's "Darkness and Dawn, or Scenes in the Days of Nero," show how the fish was used as a symbol of Christ in the early days of Christianity:—

"*The Fish.*—The initial letters of ΙΧΘΥΣ, 'fish,' stood for Ἰησοῦς Χριστὸς Θεοῦ τὸς Σωτῆρ, 'Jesus Christ, the Son of God, the Saviour.' It was the commonest of ancient Christian symbols. See Tert., *De Bapt.*, i.; Jer., *Ep.*, 43; Aug., *De Civ. Dei.*, XVIII., 23; and the writer's *Lives of the Fathers*, I., § XVI."

"But the quick eye of the Phrygian had observed that what he dropped was a tiny fish rudely fashioned in glass, on which had been painted the one word ΚΡΙΚΙ, 'May'st thou save!' They were not uncommon among Christians, and some of them have been found in the catacombs."

"The boy . . . stooped as though to make marks with his finger on the ground. His motion was quick, but Pudens saw that he had drawn in the dust very rapidly a rude outline of a fish, which he had almost instantaneously obliterated with a movement of his palm. Pudens understood the sign. The youth was, or had been, a Christian, and knew that if Pudens happened to be a Christian too, his favour would be secured."

"Pomponia, implicitly trusting the young Cæsar, had ventured to teach him the Greek Christian watchword ΙΧΘΥΣ, 'fish.' The brother and sister found that if, in the presence of several slaves, they brought in this word in any unusual manner, a slave

who was a Christian would at once, if only for a second, glance quickly up at them. When they had thus assured themselves of the religion of a few of their attendants, whom they invariably found to be the most upright and trustworthy, they would repeat the word again, in a lower voice and a more marked manner, when they passed them ; and if the slave in reply murmured low the word *ἰχθύς* or *pisciculus* (*i.e.*, little fish), they no longer felt in doubt."

The early Christian Fathers wrote of their followers as *pisciculi*, because, having cast from them their former unregenerate state, they became new creatures as soon as they emerged from the waters of baptism, and the name *piscina*, given to the baptismal font, comes from the Latin word for a fish. Tertullian says: "We are born in water, like the fish"; and Clement speaks of Christ as "Drawing fish out of the waters of sin"—both referring to the rite of baptism.

This symbolising of Christ as a fish may be a reminiscence of the incarnation of Vishnu as a fish.

Laing, in his "Supplementary Catalogue of Scottish Seals," has the following description of this Seal : "A fish (salmon?) biting at a line, between a star-fish (or estoile), a crescent, and a quatrefoil on the dexter, and a wheel quatrefoil on the sinister side. 'Sigill. sce Marie de Caldestrem.'—Appended to an Indenture between the Prior (John) and Convent of Durham, and Marioria prioris and Convent of Coldstream, dated 10th October 1419.—Dean and Chapter of Durham."

Professor Cooper of Glasgow University, in a communication to me, says that the salmon of Coldstream contains, no doubt, a reference to the name of the place ; the hieroglyphics beside it seem to indicate a river—the mill-wheel and water flowers. Salmon have long been a source of wealth, especially in the Tweed, and as such appear on the seals and armorial bearings of many Scottish towns and churches. He adds that as the fish was an emblem of Christ, the fish with the hook in its mouth might symbolise one of the converts caught by His "fishers of men"—His ministers.

The Cistercian Abbey or Priory of Coldstream, of which, however, now not one stone remains upon another, was founded in 1143 by Cospatrick, Earl of March, for the reception of some nuns who came from Whiston, in Worcestershire. It was erected a little to the eastward of the present market-place. In 1513, tradition asserts that the then prioress gave sepulture to the flower of the Scottish nobility who were slain at Flodden, and, as if to corroborate this, in 1834 a stone coffin and a great number of bones were disinterred from what had formerly been the burial-place of the Abbey. In 1532 Antonio Campeggio visited Scotland as papal legate from Pope Paul III. to confirm King James V. in his attachment to the ancient faith, and from Coldstream Abbey issued a bull against the printing of the scriptures. By a curious irony of fate, in the eighteenth century the site of the Abbey was occupied by a printing establishment to produce bibles at a low rate under the direction of the Rev. Dr Adam Thomson.



COUPAR ANGUS

COUPAR ANGUS adopted the Police Act of 1850 in 1852, and, under the Burgh Police Act of 1892, took for its Common Seal an adaptation of a seal of 1292 which belonged to the Abbot, Andrew of Buchan, of the Cistercian Abbey of Coupar Angus. The Seal is oval, and the device is: An arm issuing from the left side and holding a crozier, between two fleurs-de-lis, these being used because the Order of the Cistercians was a French one, they having their name from their monastery of Cistercium, near Dijon. Added to this, and placed above the arm, is a sheaf of wheat, which represents the agricultural interests of Strathmore, of which Coupar Angus is the centre. The Abbey was founded by King Malcolm IV. in 1164 on the site of a Roman camp formed by Agricola.

The fleur-dé-luce is supposed to be the iris, and that plant was adopted by Louis VII. of France as his device, and from whom it took the name of *Fleur de Louis*, and in his time the Royal Standard of France was thickly charged with golden figures of that flower. Charles VI., in 1365, reduced the number of these flowers on the Standard to three. There are various traditions and legends regarding the fleur-de-lis of France. It is said that the Franks of old, when choosing or proclaiming a king, were accustomed to place him aloft upon a shield and put in his right hand a "flag"—*i.e.*, an iris—with its flower, in place of a sceptre, and thus the kings of the first and second race of France are represented with sceptres in their hands similar to the "flag" with its flower, and which flowers became the armorial figures of France. Other legends are that on one occasion a banner of these flowers came down from heaven; Nicol Gillies says the banner was given by an angel to King Clovis after his baptism; and Nicolas Upton says that an angel from heaven gave a blue banner sown with fleur-de-lis to Charlemagne. The latter legend is founded upon the circumstance that when Pope Leo III. received Charlemagne at Rome and declared him to be the Defender of the Church of St. Peter, he presented him with a blue banner sown with golden fleur-de-lis. In the ignorance of the times it was believed

to have been bestowed by heaven, and this belief was increased by the great success which Charlemagne had in his wars when that banner was displayed. It has been said that the flower consists of three leaves, which represent Faith, Wisdom, and Valour, and that Faith in the middle is supported by the Wisdom and Valour of France. In the French coin known as the *Louis d'or*, two angels carried a shield on which was a fleur-de-luce. When the English kings claimed the throne of France they quartered the Lilies of France with the Lions of England, and it remained thus till the first year of the last century. At one time the fleur-de-luce adorned the imperial crown of Scotland to show its unity with France ; and the former Dukes of Lennox, among others of the Scottish nobility, quartered the Arms of France with their own in recognition of the large estates which they possessed in that country.



COVE AND KILCREGGAN

IN 1865 the villages of Cove and Kilcreggan combined to form one Burgh under the Lindsay Act, and, under the provisions of the Burgh Police Act of 1892, a Common Seal was adopted. The devices on the Seal are as follows: The upper part of the shield bears an eagle between two ancient Norse galleys. The lower part bears a representation of the Public Hall of the Burgh. Above the shield, as crest, is an eagle's head, and below, in a scroll, is the motto, "*Aquila non captat muscas*" (Eagles do not catch flies).

The Public Hall, which is also used as the Town Hall, is a building in the old Scottish style of architecture, and was erected by public subscription for the combined Burgh. It was opened in 1893, and is composed of three outstanding features. In the centre is the tower, with the principal entrance, of a florid style of architecture, to the right. To the left, on the ground floor, is the hall behind and recreation room in front, which are divided by a sliding partition. Above the recreation room is the reading room, which has a stone balcony in front of the window. The Seal being so small, the architectural features of the ornamentation cannot be depicted.

The eagle and the motto seem to be utterly meaningless, having apparently been chosen at random for no particular reason.

The Norse galleys refer to the fact that, at a very early period, the petty chiefs of the Western Islands had long been feudatory to the Norwegians. These latter were at that time a formidable people, and for many ages were in the habit of making piratical descents on the Scottish mainland, this place being very frequently attacked. These invasions continued till, at the battle of Largs, the Norwegian power in Scotland was finally destroyed.



COWDENBEATH

COWDENBEATH adopted the Lindsay Act in 1890, and, as one of the principal coal-mining centres of Fifeshire, has, very appropriately, taken for the Common Seal of the Burgh, under the Burgh Police Act of 1892, a representation of a pit-head.



C R A I L

CRAIL is a town of great antiquity, being mentioned by historians as a place of importance in the ninth century. It seems to have been a Royal Burgh from very early times, as King Robert the Bruce, in 1310, granted a charter confirming all previous ones. We are told that the Danes once landed in this neighbourhood and built a rampart, or, rather, strengthened a natural rampart or outcrop of stone, still known as the Dane's Dyke, round their camp, where they were assailed by Constantine, King of the Scots. The Danes defeated Constantine and slew him, and the name of the town seems to keep this in remembrance, as it is said to be derived from *Coer*, a fortified place, and *ail*, a corner. Crail, as a fishing station, was of importance in the days of King William the Lion, and an Act of 1584 ordained all fishermen to bring their herrings and white fish either to Leith or Crail.

The Seal of the Burgh shows a one-masted galley with sails furled, and manned by seven sailors, all full-faced. At the top of the Seal, to the right, is a crescent with four stars, and to the left four stars. It is not known what these nine heavenly bodies mean, but it may be conjectured that as "the herring loves the merry moonlight," they are emblematic of "night," during which the herring fishing is chiefly carried on. Otherwise the Seal refers to the fishing industry of the place. About the beginning of the eighteenth century it was the principal rendezvous for the herring fishers in the Firth of Forth.

Quite recently, when an old house was being demolished, an ancient Seal of the Burgh was found in a good state of preservation. The one side is similar to the above, and the reverse bears a representation of the Virgin and Child. It is thought probable that long ago one of the magistrates of Crail had lived in this house, and had retained the Seal in his own possession. A very good representation of the Arms of Crail is carved on a stone built into the wall of the Town Hall.



C R I E F F

CRIEFF, known as the capital of Upper Strathearn, adopted the Lindsay Act in 1864. The following is an extract from the "Pleadings in the Burgh Case": "It admits of little question but that the town is chiefly composed of the burgh of Drummond and a smaller part of that of Crieff. As to the latter, there is the crown charter of confirmation and novodamus by Charles II. in 1674, confirming and renewing the former investiture, in which Crieff is specially recognised as, and declared a burgh, with all the privileges, immunities, and liberties as were within the power of any other burgh of barony to use and enjoy. With reference to the other burgh, that of Drummond, there is the charter of resignation, confirmation, and novodamus by King Charles II. in 1679—only five years after that erecting the other part of the town into a burgh—declaring the Drummond portion thereof to be a burgh, as well as the Crieff burgh of the stewartry of Strathearn."

Under the provisions of the Burgh Police Act of 1892 the Common Seal was designed as follows: Malise, Earl of Strathearn, as Baron Baillie, is seated on his judgment seat. In his right hand he holds the scales of Justice. He is represented as clad in armour, which is a mistake. The Malise best known in history was he who fought in the Battle of the Standard on 22nd August 1138. On the day before the battle, when the unarmoured men of Galloway demanded to head the van, and King David was hesitating between them and his steel-clad men-at-arms, Malise exclaimed, "Why so much confidence in a plate of steel or in rings of iron? I, who wear no armour, will go as far to-morrow with a bare breast as anyone who wears a cuirass."

Behind Malise is seen what is popularly known as the Cross of Crieff. This cross, however, did not originally belong to Crieff, as tradition says it was brought from a neighbouring farm. It belongs to the class known as Runic crosses, from the

interlacing ornamentation known as Runic knot work which surrounds a cross on one side of it. Its date cannot be traced, but probably it was first erected on its original site some time between the sixth and twelfth centuries.

In front are seen the old stocks, of which it has been said that "mony a bare legget cateran did penance in the stocks o' Crieff." The "Scottish National Memorials" has the following regarding these: "From the situation of Crieff as a principal gateway of the Highlands, the criminal jurisdiction of that place in former times was of considerable extent and importance. The town was provided with a gallows. It also had a tolbooth, jougs, and these somewhat peculiarly fabricated stocks. The instrument consists of a heavy square bar of wrought iron seven feet two inches in length, raised on iron supports to a height of eleven inches. Hinged near one extremity is the confining bar, also of wrought iron, fashioned to retain two pairs of legs, with a padlocking arrangement near the centre of the under bar. It is obvious that the apparatus was originally provided with a second confining bar, also arranged for retaining two malefactors, hinged from the opposite end." These stocks may still be seen in a corner outside the old Town Hall, fully exposed to rust and corrosion. Their history is unknown, except that they were found in one of the cells of the old Tolbooth at the time when it was pulled down.



CROMARTY

CROMARTY, from the Gaelic *Crom Ba*, crooked bay, was erected into a Royal Burgh in 1593, but in consequence of a petition by Sir John Urquhart, proprietor of the estate of Cromarty, it was disfranchised by an Act of the Privy Council of Scotland in 1672. Its privileges were, however, restored under the Reform Bill, and it now forms one of the Wick Parliamentary Burghs.

The Seal is: On a shield three boars' heads, erased, armed and langued, surrounded by the motto, "Meane weil, speak weil, and doe weil." These are the Arms and motto of the ancient family of Urquhart of Cromarty. The Urquharts of Cromarty were always esteemed the principal family of the name, and were not only hereditary sheriff-principals of the county, but almost the whole of the county belonged to them. Sir Thomas Urquhart, who represented the family about the middle of the seventeenth century, attempted to prove their lineal descent from Adam, and while mentioning a reputed battlefield in the neighbourhood of Cromarty, at a farm called Farnass, he speaks, in his genealogical table, of Astiorem, one of the forefathers of the Urquhart family, whom he makes out to be the grandson of Alcibiades the Athenian, and says: "That in the year before Christ 361, this Astiorem, by killing the outlandish King Ethus, first king of the Picts, in a duel, before the face of both armies, gained the great battle of Farnua, fought within a mile of Cromarty: the relicks of that stranger king's trenches, headquarters, and castration of his whole army being, to this day, conspicuous to all that pass by."

As in the Seal of Old Meldrum, which see, it would appear that these *boars'* heads should by rights be *bears'* heads. Hugh Miller, in his "Scenes and Legends of the North of Scotland," remarks that Sir Thomas Urquhart, in describing the Arms of his family, surpassed all the heralds who have flourished before or since. He then goes on to relate the gradual evolution of these Arms according to Sir Thomas, and I cannot do better than quote his words in their entirety: "The first whose bearings he describes is Esormon, sovereign prince of Achaia, the father of all such as bear the name of Urquhart, and the fifth from Japhet by lineal descent. His Arms were

three banners, three ships, and three ladies in a field; *or*, the crest, a young lady holding in her right hand a brandished sword, and in her left a branch of myrtle; the supporters, two Javanites attired after the soldier habit of Achaia; and the motto, *Tεῦτρα ἡ τρία αξιοθέατα*—These three are worthy to behold. Heraldry and Greek were alike anticipated by the genius of this family. The device of Esormon was changed about six hundred years after, under the following very remarkable circumstances. Molin, a celebrated descendant of this prince, and a son-in-law of Deucalion and Pyrrha, accompanied Galethus, the *Aeneas* of Scotland, to the scene of his first colony, a province of Africa, which, in that age, as in the present, was infested with wild beasts. He excelled in hunting; and having in one morning killed three lions, he carried home their heads in a large basket and presented it to his wife, Panthea, then pregnant with her first child. Unconscious of what the basket contained, she raised the lid, and, filled with horror and astonishment by the apparition of the heads, she struck her hand against her left side, exclaiming, in the suddenness of her surprise, ‘O Hercules! what is this?’ By a wonderful sympathy, the likeness of the three heads, grim and horrible as they appeared in the basket, was impressed on the left side of the infant, who afterwards became a famous warrior, and transferred to his shield the badge which nature had thus bestowed upon him. The external ornaments of the bearings remained unaltered until the days of Astorimon, who, after his victory over Ethus, changed the myrtle branch of the lady for one of palm, and the original motto for *Εὐνοεῖτω, εἰλόγε, παι οὐπὶσττε*—Mean, speak, and do well. Both the shield and the supporters underwent yet another change in the reign of Solvatius of Scotland, who, in admiration of an exploit achieved by the Urquhart and his two brothers in the great Caledonian forest, converted the lions’ heads into the heads of bears, and the armed Javanites of Esormon into a brace of greyhounds. And such were the arms of the family in the days of Sir Thomas, as shown by the curious stone lintel now at Kinbeakie.”



C U L L E N

CULLEN is a Royal Burgh of great antiquity, and seems to have been made such by King William the Lion. King Robert the Bruce granted it a charter, which recites, *inter alia*, "That Robert of Bruce, King of the Scotch, granted and gave in gift for ever £5 of the money of the kingdom (*i.e.*, 8s. 4d. sterling) for the support of a chaplain in the parish church of the Blessed Mary of our Burgh of Cullen, always to pray for the salvation of the soul of the most serene Princess Queen Elizabeth, consort of the same King Robert." Tradition alleges that King Robert's queen died at a residence near where Cullen House now stands, and that some parts of her body were buried in "Our Lady Kirk" of Cullen, so, if this was the case, the grant by the King is easily explained. King Robert founded the church at Cullen, which he dedicated to the Virgin. Consequently we find on the Seal, which is a very ancient one, a representation of the Virgin holding the Holy Child on one arm, and seated upon what appears to be intended for a chair or couch of basket work. At the base is a dog, but there is no reason known for its presence, unless, as has been alleged, it is intended for a play upon the name of the town, as the Gaelic word *cuilean* means a whelp. The town, however, is so called from its situation at the mouth of the burn of Cullen or Culan, and formerly it was called Inverculan. Still another derivation is given, as the writer of the "New Statistical Account" says that the holly is remarkably abundant in the parish, and that an accomplished and ingenious friend has suggested the possibility of the name being derived from this, as the name of the holly in the Gaelic language is *cuileann*, or, as pronounced by the common people in districts where Gaelic is spoken, *Coulion*—Cullen.



CULROSS

CULROSS was erected into a Royal Burgh by King James VI. in 1588. The Seal of the Burgh bears the representation of a church with St. Serf standing in an attitude of devotion in front of the central doorway, above which is a scroll with his name, "S. Servanus." The church has a tower at one end with a castellated parapet, from which rises a dome terminating in a round point. Above this point is a flagstaff, from which a flag flies. The other end of the church is evidently intended to be a gable end, which terminates in a cross. Three birds rest on the roof of the church, and two are flying in the air. This church represents the ancient Abbey of Culross, which was founded by Malcolm, Thane of Fife, in 1217, and dedicated to the Virgin Mary and St. Serf. The Parish Church of Culross is what was once the chapel of the Abbey, the rest of it being in ruins. The castellated square tower on the Seal is part of the chapel, and probably the designer of the Seal had turned the gable at the other end, to face the observer, with the object of showing that it *was* a gable.

Servanus was said to be a son of a Canaanite king called Obeth, and was called Servanus because he *served* God day and night. He was told by an angel to go to distant lands, and after much travelling he arrived at the Firth of Forth, and went to a place then called Culenos, where he purposed living, and removed the thorns and brushwood which abounded there. He first, however, landed on Inchkeith, and was visited by St. Adamnan, who asked him to go to Fife. In compliance he left Inchkeith and arrived at Dysart, and from thence went to Kinniel. Winter says:—

"Syne at Kinniel he came to land ;
There our the water he kest his wande,
That suddenly grew in a tree,
And bare of applis great plente ;

And that stede aftyr ay,
 Morglas was called mony day.
 Syne our the water, of purpose,
 Of Forth he passed till Culross ;
 Quhar that he thought a kirk to found."

In that design King Brude of the Picts opposed him, but after St. Serf had cured him, by prayer, of a serious illness, he made his peace with the Saint, and made him a grant of all Culross :—

" Their fyrist Sanct Serf tuk his ressit (residence),
 To lif on that as he mycht get ;
 And there he brought up Sanct Mongow,
 That syne was bishop of Glasgou.
 Syne fre Culross he past evyn,
 To the Inch of Loch-leven ;
 The King Brude of Devocion
 Mad till Sanct Serf donation
 Of that Inch, and he dwelt their,
 Till sevyn yers our passit were."

Tradition alleges St. Servanus, otherwise known as St. Serf, to have been the apostle of the Orkneys, but he appears to have been more particularly connected with the country immediately north of the Firth of Forth. He founded a monastery on the island, which bears his name in Loch Leven, and had a cave at Dysart, but it is with Culross that he is especially connected. He was the tutelary Saint of the Burgh, and the 1st of July in each year, being the anniversary of his death, was held as a festival day in his honour. This festival had not altogether disappeared in 1839, but the date had been changed to the 4th of June, which was the birthday of King George III.

It was St. Serf who brought up the infant Kentigern, who was born on the coast where Culross now stands, and abandoned there by his mother.

St. Serf appears to have been very fond of birds, as the legend regarding his tame robin, narrated under Glasgow, tends to show, and it is probable that the birds on the roof of the church, and those in the air, are intended to represent some of his favourites. He is said to have died in the odour of sanctity at Dunning, in Perthshire.



CUMNOCK AND HOLMHEAD

CUMNOCK, a Burgh of Barony, along with the adjacent village of Holmhead, adopted the Lindsay Act in 1866. Under the Burgh Police Act of 1892 it took for its Common Seal a representation of the Market Cross. This cross is referred to in Small's "Market Crosses" as follows: "It stands in the principal square of the town of Old Cumnock, and is to be assigned to the most common examples. Rising on five steps, the shaft is square in section, with splayed angles, stopped at top with a moulded termination supporting a square-stone sun-dial set diagonally on shaft and surmounted by a stone ball. It is very much disfigured by having been utilised as a lamp-standard. . . . The square stone on top carries a sun-dial on two of its sides, and on other two are sculptured, first, a Coat of Arms of the Crichtons, Earls of Dumfries, and the motto '*God send Grace*'; and second, the inscription '1703 repaired 1778.' It is stated that a number of the martyrs of the Covenant were buried at its foot."

The name of Cumnock, according to the "New Statistical Account," is derived from the Gaelic *cōm*, a bosom, and *cnoc*, a hill, meaning the "bosom of the hill," which, it is said, is appropriately descriptive of the situation of the town. Sir Herbert Maxwell, however, derives it from *cam cnoc*, "bent hill," but both probably may have the same significance as far as the situation of the town is concerned. Holmhead, again, is built at the *head* of the *holm*, or at the "head" of the "level low grounds beside the river."



CUPAR

CUPAR was constituted a Royal Burgh by King David II. in 1363, and has now adopted as the Common Seal of the Town Council a smaller representation of the Coat of Arms of the Burgh, without the supporters. This appears to have been the Seal of a Guildry, which still drags out a purely formal existence, composed of five incorporated trades—viz., hammermen, wrights, weavers, tailors, and fleshers. The wording round that Seal was “Seal of the Guildry of the Burgh of Cupar.” The present Seal is oval, bearing in the centre a shield with three garlands or crowns of myrtle upon a dotted field, or golden. Above, as a crest, is a lion rampant, which is taken from the armorial bearings of the Duke of Fife (whose predecessors, the Thanes and Earls of Fife, resided in the Castle of Cupar for many ages), the first and fourth quarters of which are a lion rampant for Duff. The myrtle garlands on the Seal appear to commemorate the bloodless or moral victory gained by the Lords of the Congregation over the Queen Regent, Mary of Guise, in 1559.

The myrtle was, in heathen times, consecrated to Venus, either on account of its beauty or because it thrives best in the neighbourhood of the sea, from the foam of which Venus arose. The myrtle was so called from Myrene, a lovely Grecian. Robbers murdered her relatives and carried her off. She, however, escaping, became a priestess of Venus. Afterwards she married a youth who had been instrumental in bringing the murderers of her relatives to justice, and Venus, offended at this, slew her husband, and changed Myrene into the myrtle, which, to show her affection for Myrene, she decreed should be ever green and sweet perfumed, and thus the myrtle became her especial favourite.

The Romans crowned themselves with myrtle after a victory, but only when blood had not been shed. The motto, “*Unitas*” (Unity), appears to refer to the oldest Seal of Cupar, which bore a representation of the Holy Trinity, and after the above-mentioned victory the three myrtle wreaths were adopted.



DALBEATTIE

D ALBEATTIE, a town in Kirkcudbrightshire, was commenced to be built about the year 1780 by Alexander Copland of King's Grange and George Maxwell of Munches. It adopted the Police Act of 1850 in 1858, and, under the Burgh Police Act of 1892, the Common Seal was designed as follows. In the centre there is a shield bearing the Coat of Arms of the old Earls of Nithsdale (the Maxwell family), which are quartered on the Arms of Mr Maxwell of Munches—viz., an eagle with two heads displayed *sable*, beaked and membered *gules*; on the breast an escutcheon bearing a saltire or cross, surcharged in the centre with a hurcheon or hedgehog. Between the two upper arms of the cross is a tree, and in each of the other three angles a five-pointed star or mullet. Above is the crest of the Earls of Nithsdale—viz., a stag crouching under a holly bush. Below the shield is the motto, “*Respic, Prospice*” (Look back, look forward).

The hedgehog, vulgarly called “urchin,” is said by Nisbet to be the emblem of frugality. It would also appear to be the emblem of prudence, as an Arab proverb says that the champion of truth must have, among other virtues, “the prudence of the hedge-hog.” This prudence, as a weather prognostic, is referred to in the following lines occurring in Bodenham’s “Belvedere or Garden of the Muses,” published in 1600:—

“As hedge-hogs doe fore-see ensuing stormes,
So wise men are for fortune still prepared.”

And again in Poor Robin’s Almanack for 1733:—

“Observe which way the hedge-hog builds her nest,
To front the north or south, or east or west;
For if ‘tis true that common people say,
The wind will blow the quite contrary way.”

The tree on the Seal refers to the forests of birch, oak, ash, elm, etc., with which the face of the country was once covered, and it is said that the name of the place means “the valley of the birch.”

The stars or mullets are taken from the Copland Arms.



DALKEITH

D ALKEITH was originally a Burgh of Barony, the baronial rights belonging first to the Grahams, then to the Douglases, and in 1642 they were acquired by the family of Buccleuch. The name has been derived either from (1) *Dal*, a dale, and *Caeth*, sequestered—the confined or contracted dale; or (2) *Dail-chatha*, meaning a field of battle.

In 1878, after repeated rejection, Dalkeith adopted the Lindsay Act.

The Seal of the Burgh is an amalgamation of the Arms of the Grahams, Douglases, and Scotts, and was originally designed, about 1860, for the Volunteers of Dalkeith, having been selected from a number of others in a competition. The governing body of the town at that time, known as the Town Trustees, adopted it as their Seal previous to the adoption of the Lindsay Act. When that Act came into force the Seal was appropriated by the Police Commissioners, and, under the Burgh Police Act of 1892 and the Town Councils Act of 1900, was adhered to as the Common Seal of the Burgh.

The shield bears in the first quarter part of the Arms of the Grahams, viz.: *Or*, on a chief *sable* three escallop shells for the name of Graham. In the second quarter is the paternal Coat of the Douglases, which in the Douglas Arms is placed over all. This is pearl, a man's heart ruby, ensigned with an imperial crown, proper, and on a chief sapphire three mullets of the first. This ancient and paternal Coat of Arms was achieved for his family by the Good Lord James, who bore the Bruce's heart with the intention of burying it in the Holy Land. He never reached the Holy Land, and the heart was brought back and interred in Melrose Abbey.

Nisbet gives us the following account of the mullet: "Mullets, then, of 5 points unpierced are stars, and are very frequent in old armorial bearings with us. Whether the frequency proceeded from the ancient custom of the Scots and Picts, who went naked to the wars, having their bodies adorned with figures of divers colours, to distinguish themselves by kindreds and clans, I shall not be positive; though some, as the learned Camden, in his Remains, at the title of Armories, tell us, that some ascribe the first use of Armories, in this part of the world, to the Picts and Britons; who, going naked to the wars, adorned their bodies with figures and blazons of divers

colours. And Monypenny, in his 'Manuscript Histoire' of the Scots and Picts, in the Lawyers Library, tell us that they artificially pounced or cut small holes in their skin, and poured in coloured liquors, over which the skin grew, and the colour of the liquor appeared through in the form of stars and other figures, by which they were distinguished in kindreds and clans; for which our author vouches Verimond a very ancient historian of Scots affairs."

In the third quarter is placed the fourth quarter of the Arms of the Duke of Buccleuch and Queensberry, for Scott, viz.: *Or*, a bend azure, charged with a star of six points between two crescents of the field. This was originally the Arms of the family of Murdiston, and Sir George Mackenzie says that it was adopted by Walter Scott, one of the family of the original and eldest Scotts—those of Balwyrie or Balwearie—on the occasion of his marriage, during the reign of Robert the Bruce, with the only daughter and heiress of Murdiston of that Ilk, the paternal Arms of the Scotts having been three lions' heads.

In the fourth quarter is placed a representation of the old church of Dalkeith, an old Gothic building dedicated to St. Nicholas, and over all in the centre is a smaller shield showing the old house or palace of Dalkeith, with two crowns above it.

The principal shield is supported by two armour-clad warriors; above it is a royal crown, and beneath, the motto, "*Olin custodes, semper defensores*" (Once the custodians, always the defenders). These three latter features of the Seal refer to an historical incident of which the old house or palace of Dalkeith was the scene. This palace was built by James, fourth Earl of Morton, the fierce and treacherous Regent, in 1575, and was richly decorated, and more suitable for a king than a subject. The country people called it the "Lion's Den." In the winter of 1637-38, in connection with the tumults arising out of the favourite project of King Charles I., instigated thereto by Archbishop Laud, to introduce the Liturgy into Scotland, the Privy Council removed from Linlithgow to Dalkeith Palace, taking the Regalia of Scotland with them. The resistance to this measure of the king grew in force and quality. Four committees, representing the nobles, gentlemen, ministers, and burghers, were formed, and as these sat at four different tables in the Parliament House, they were known as *The Tables*. These *Tables* eventually took virtually the whole government of the country into their hands, and in the spring of 1639 they obtained possession of Dalkeith Palace, from whence the nobles, with all due reverence, brought back the Regalia to Edinburgh. Thus the two armour-clad warriors, each bearing a Lochaber axe, and supporting the shield, the Royal crown above, and the motto, refer to the fact of the Palace of Dalkeith once having had the custody of the Regalia of Scotland.



DARVEL

DARVEL adopted the Lindsay Act in 1873, and, under the Burgh Police Act of 1892, took for its Common Seal the following: A shield bearing in chief a lamp, and below, a spindle and shuttle, with the motto "*Non sibi sed cunctis.*" The lamp refers to the enlightenment and progress to which the Burgh has attained by means of its weaving industry, which latter is appropriately symbolised by the spindle and shuttle. The motto, meaning "Not for themselves but for all," expresses the public spirit and devotedness of the civic fathers.

At one time the lands of Darvel were independent of tenure, not even holding of the crown, as they belonged to the Knights Templars. This Order was a product of the Crusades, the object of its existence and the vow of the Knights being to defend the city and the Temple of Jerusalem, to entertain pilgrims, and to guide them in safety through the Holy Land. They seem to have established themselves in Scotland during the reign of King David I., and soon had some possessions in every parish in the land. But they became arrogant and puffed up with pride, and, falling almost as quickly as they rose, their Order was suppressed during the fourteenth century.



DENNY AND DUNIPACE

THIS Burgh, which adopted the Lindsay Act in 1877, consists of the populous parts of the parishes of Denny and Dunipace, which are separated by the river Carron, and the industries of the Burgh are papermaking, mining, iron-founding, and general commerce. The forecast of the writer of the "New Statistical Account" in 1839 has been realised sooner than he anticipated. He said: "Denny has such advantages of situation that before another century revolves it may be a large manufacturing town, with its provost and baillies, churches, ministers, and elders."

All the industries named above are symbolised in the Common Seal. In the centre of the Seal there is an allegorical figure representing the Angel of Peace sitting on the centre of the bridge over the river which unites the two divisions of the Burgh. The angel holds in one hand an olive branch, and in the other a sheathed sword, showing that where peace is, the sword is at rest. The outstretched wings of the figure spreading to right and left mean that they embrace and overshadow the two parts of the Burgh. On the one side are representations of Mount Vesuvius, referring to Vulcan (though Vulcan was said to have had his forge under Mount Etna), and the anvil and hammer of Vulcan, which represent the mining and iron industries. On the other side are two stems and flowers of the papyrus plant and the caduceus of Hermes or Mercury, the former representing the papermaking industry and the latter the general commerce of the Burgh. The caduceus originated in the myth of Mercury stealing the cattle of Apollo. The latter exacted an oath from Mercury that he would never steal his lyre or bow, and presented him with "a golden three-leaved innocuous rod," which would give him wealth and riches. The Roman heralds, Mercury being the herald of the gods, carried a white wand.

made from the olive tree when they went to treat of peace, which wand was originally twined with leaves and white ribbons, which in course of time were changed to serpents. These serpents, as the symbols of wisdom, healing, life, and regeneration, encircle the staff in friendly union, and the wings are also a later addition, and symbolise a messenger.

In the front of the Seal, on a scroll, is inscribed the motto of an industrious and God-fearing community—"For God and the people."

Denny seems to have derived its name from the Gaelic *Dùn*, a hill, as it is situated on a gentle eminence sloping on the north to the river Carron, and on the south to Sclander's Burn.

Dunipace is called after the parish, which takes its name from two small mounts called "the Hills of Dunipace." The name is generally supposed to be from the Gaelic *Dùn na bàs*, meaning heaps or tumuli of death, and it is thought that these mounts were the burial-place of ancient chiefs, or that, as there was a ford over the Carron in their neighbourhood, many a battle would likely be fought for possession of it, and the hills might therefore appropriately be called "hills of death." Buchanan, however, derives the name from the Gaelic *Dùn* and the Latin *pax*, peace, and says that they were raised to commemorate a peace which was concluded here between Donald I. and the Roman Emperor Severus in the beginning of the third century, and that the name partakes of the language of both nations, and was applied to the hills to make the compact more binding.

Dunipace or its neighbourhood seems to have been the scene of several important events in the history of Scotland bearing upon "peace." Nimmo, in his "History of Stirlingshire," tells us that after the battle of Falkirk, fought on 22nd July 1298, Robert Bruce, who fought along with the English on that occasion, pursued Wallace to the banks of the river Carron, and, like one of the warriors of antiquity, called out to him demanding a private interview, to which Wallace assented. Each, then, walking upon opposite banks, came to a place where the channel was narrower and the banks very steep. There they stood, with the stream betwixt them, and held a conference, which made Bruce realise his own true interests and those of his country. He represented to Wallace the madness of taking up arms against so powerful a monarch as Edward, and charged him with having a view to the crown himself. Wallace replied that his very soul abhorred such ambitious views; that a pure, disinterested regard to the welfare of his country was the sole motive by which he was animated; and he concluded by telling Bruce that he had brought much misery upon his country, and had been altogether blind to his own interest in siding with the English. This conference, it is said, sank deep into the mind of Bruce, and he became convinced of the foolish part he had hitherto acted. From that time he began to form the grand design of restoring liberty and independence to Scotland, which he at last, after many labours and hardships, happily effected.

Here also King Edward I. signed a warrant to his ambassadors in France on 14th October 1301, authorising them to enter into a truce with Scotland, previous to concluding a peace with the French, who were then the allies of the Scotch, and with whom Edward had been at war for a long period.



D I N G W A L L

DINGWALL was erected into a Royal Burgh by King Alexander II. by a charter dated 6th February 1227. King James IV. confirmed this charter in 1497, and King James VI. ratified the preceding charters by one dated 9th February 1587. At one time it was the residence of the Earls of Ross, and seems to have been a much larger town then than it is now, but, on the forfeiture of the Earldom in 1476, it rapidly declined.

The Seal of the Burgh shows in the centre a star-fish or estoile with five rays, but this might be intended for the sun. This is surrounded by two lozenges, a heart, and two mullets. What the meaning of these objects is, no one can now say, but it has been suggested that the whole device represents the sun surrounded by the five planets known to mediæval astronomy, viz., Mercury, Venus, Mars, Jupiter, and Saturn. On the other hand, it has been thought likely that the centre star-fish or estoile is meant to be really a star-fish, and that it is an allusion to the abundance of that creature in the west part of the Cromarty Firth. The writer of the "Old Statistical Account" says that "The sea, at high water, washes a considerable part of the parish, running in apparent canals, in several directions, along the side of the town, and forms a beautiful variety of islets and peninsulas." Might not the so-called star-fish be intended to represent or symbolise these apparent canals? The meaning of the other objects, however, remains buried in oblivion, unless one looks upon them as symbolising the islets and peninsulas mentioned above.

The name evidently refers to the period when the Norsemen had temporary possession of this part of the country. The first part of the name is from the Suco-Gothic (the ancient language of Sweden, *ting*, or Icelandic *thing*, meaning a meeting of the inhabitants concerning public matters; while the latter part is from the Old Norse or Danish *völlr*, a field, which word in conjunction becomes *vall*—as *Tingwall*, in Shetland, or as here. Thus the name, composed of these two words, would mean that in this place was situated the field where public business was transacted—"the field of Assembly."

Dingwall at one time seems to have been almost a *terra incognita*, as we find

from the records of the Inverness Town Council, that so lately as the year 1733, an embassy was sent thither from Inverness to ascertain the condition of the burgh, and it reported that there was "a lake close to the town, which kept people from kirk and market for want of a bridge ; that there was no trade in the town, but that there were one or two inclined to carry on trade if they had a harbour." These days, however, are gone now, and Dingwall is as prosperous as many a larger town.



D O L L A R

DOLLAR adopted the Lindsay Act in 1891. Under the Burgh Police Act of the following year the Burgh adopted for its Common Seal a representation of the ruins of Castle Campbell, situated a short distance away on an eminence in the centre of a narrow glen in the Ochils. At one time this was a noble castle belonging to the house of Argyll. In ancient days it was called Castle Gloom, probably from its situation, and it is curious to note that two burns running on either side are known as Care and Sorrow, and, further, that it is in the parish of Doulour or Dollar. The name of the town is said to be derived from the Gaelic *Doullair* meaning dark, and the following tradition gives the reason for the name: "A daughter of one of the kings of Scotland (who then resided at Dunfermline, a royal seat in the neighbourhood of Dollar) was, as a punishment for some improper conduct, immured in the cells of the royal fort, now called Castle Campbell; and that while confined there, she gave names to certain places and streams adjoining the castle, corresponding to the depressed state of her mind at the time. The place of her confinement she called Castle Gloom. The hill on the east of the castle she called Gloom hill, which name it still retains. To the two streamlets which glide by on the east and west sides of the knoll on which the castle is built, she gave the names of the burns of *Care* and *Sorrow*."

The Earl of Argyll in the sixteenth century obtained an Act of Parliament by which he changed the name of the castle to "Castle Campbell." The Earl of Montrose in the pursuit of his feudal hatred, burned it, and since then it has remained a magnificent ruin.

The motto on the Seal "*Litterarum sedex amoenae*," may be freely translated "A seat of learning and pleasant surroundings," and, of course, refers to the fame which Dollar has attained as an educational centre.



DORNOC

DORNOCH was erected into a Royal Burgh by King Charles I. by a charter of 14th July 1628, with all the usual privileges, but with a reservation of the rights of the Earl of Sutherland who was hereditary superior of the Burgh.

The Arms of the Burgh are as follows: On a shield a horse-shoe. Inside the horse-shoe a targe bearing three stars or mullets, being part of the Coat of Arms of the ancient house of Sutherland. Above, a cat sitting with one paw raised. This latter is intended for the crest of the Sutherland family which is correctly described as "On a wreath, a cat, sejant, proper." Below is the motto of the same ancient family, "*Sans peur*" (without fear).

The horse-shoe on the Seal, and the name of the Burgh, both have their origin in a battle known as the battle of Embo. The "Old Statistical Account" says: "The town and parish of Dornoch derive their name from the Gaelic words *Dorn-Eich*, which signifies a *horse's foot* or *hoof*; concerning which the current tradition is as follows: About the year 1259, the Danes and Norwegians, having made a descent on this coast, were attacked by William, Thane or Earl of Sutherland, a quarter of a mile to the eastward of this town. Here the Danish general was slain, and his army beaten, and forced to retire to their ships which were not far distant. The Thane greatly signalised himself upon this occasion, and appears by his personal valour and exertion to have contributed very much to determine the fate of the day. While he singled out the Danish general, and gallantly fought his way onward, the Thane being, by some accident, disarmed, seized the leg of a horse, which lay on the ground, and with that dispatched his adversary. In honour of this exploit, and of the weapon with which it was achieved, this place received the name of *Dorneich*, or *Dornoch*, as it is now called." The Account here has a footnote saying "This tradition is countenanced by the *horse-shoe*, which is still retained in the *arms* of the burgh. In memory of the same event, a stone pillar was erected on the spot, supporting at the top a cross, encompassed by a circle, which went under the name of the *Earl's Cross*."

This cross was broken to pieces a long time ago, but afterwards was repaired and re-erected.

Nisbet tells us that in the year 76 A.D. part of a colony of Germans, who called themselves *Catti*, came to Scotland, and settled down in the northern part which they called Caithness (or the ness or promontory of the *Catti*). Some went further south, and named the land they settled in Souther land or Sutherland. From that came the family name of Sutherland, the heads of which were Thanes, and afterwards Earls, of Sutherland. Nisbet then remarks that the Cat has always been the badge or crest of those families which are descended from these *Catti*, but he mentions that Sir George Mackenzie conjectured that the Sutherland family carried a cat because the county of Sutherland is called *Catti*, from the great number of wild cats which were of old in that county.



D O U N E

THE town of Doune derives its name from the castle, which, standing on a mound at the junction of the Teith and the Ardoch, was from the earliest times the *Dùn* or stronghold of the Thanes of Menteith, and which, in ancient documents, is called "the Doune of Menteith." The present castle was built in the fourteenth century by the Duke of Albany, also Earl of Menteith, and brother of King Robert III.

The town adopted the Lindsay Act in 1890, and under the Burgh Police Act of 1892 designed a Common Seal. In the centre of the Seal on an ornamental background is a representation of the Market Cross of Doune. The following description of it is from "Scottish Market Crosses," by John W. Small. "From a base of six steps rises the shaft of the Cross, square in section, with splay in angles, stopped at foot. The shaft is crowned by a moulded and carved block of stone, bearing on the front the Arms of the Earl of Moray; on the left side those of Argyle, and the remaining two sides are occupied with sun-dials. A fitting termination at top is a lion, holding in its fore paws a circular shield or escutcheon surmounted by a ribbon enclosing the Moray Crest and bearing the motto '*Salus per Christum.*'" This cross seems to have been erected about 1696.

On each side of the cross on the Seal are a pair of flint-lock pistols, in remembrance of the great fame which the pistol-makers of Doune won for themselves in the seventeenth and eighteenth centuries. The "Old Statistical Account" tells us that the reputation of Doune for the manufacture of these weapons about the time of the German war was very great. The art of making them was introduced to Doune about 1646 by Thomas Caddell, who learned his craft at Muthill in Perthshire, and came and settled in Doune. He possessed a most profound genius and an inquisitive mind, and though an uneducated man, his study and persevering exertions brought his work to so high a degree of perfection, that no pistols made in Britain excelled, or perhaps equalled, those of his making, either for sureness, strength, or beauty. He taught the trade to his children and several apprentices, one of whom, John Campbell,

and his son and grandson carried on the business successively with great repute. A pair of pistols, superbly ornamented, were fabricated by a Doune taught tradesman and presented by the City of Glasgow to the Marquis de Bouillé. At the time the Account was written, in 1798, the trade was carried on by John Murdoch, who is said to have made pistols for the first nobility of Europe, and they were sold at from four to twenty-four guineas a pair. When Mr Murdoch gave up business the trade became extinct, but the Doune pistols now fetch a high price in the antiquarian market.



D U F F T O W N

DUFFTOWN was founded in 1817 by James Duff, fourth Earl of Fife, hence the name. It is laid out in the form of a crooked-armed cross with a square in the centre.

In 1863 the town adopted the Lindsay Act, and under the Burgh Police Act of 1892 a Common Seal was designed, showing the tower which stands in the centre of the square. This tower was erected by public subscription, and was put up, flat by flat, as the money was raised. It is square, of a considerable height, and with turrets at the corners. It is surmounted with a belfry containing a bell and a four-dialed clock. The ground floor was formerly used as a jail, but is now in use as the Town Council Chambers and Court House, while the upper rooms are occupied by some of the burgh workmen. In commemoration of the Jubilee of Her late Majesty Queen Victoria, the dials were fitted up with an illuminating apparatus, and now the inhabitants of the burgh are cognisant of the flight of time by night as well as by day.



D U M B A R T O N

DUMBARTON was erected into a Royal Burgh by King Alexander II. in 1222. Succeeding monarchs granted additional charters, and they were all confirmed by King James VI. in 1609, and ratified by Parliament in 1612.

The Seal of the Burgh shows an elephant bearing on its back a tower or castle, with the motto "*Fortitudo et Fidelitas*" (Strength and Faithfulness). This device was adopted from the resemblance which the rock and castle of Dumbarton is supposed to bear to an elephant with a castle on its back, referring to the erection on the creature's back in which warriors placed themselves at the time when elephants took a prominent part in battles. Rawlinson in his "Ancient Monarchies" thinks that elephants were first employed thus by Darius at the battle of Arbela, between the Persians and Alexander the Great in 331 B.C. Pyrrhus, King of Epirus, first took elephants into Italy in 280 B.C., and defeated the Romans in Lucania by their aid. Macaulay mentions these elephants in his "Prophecy of Capys":—

"The Greek shall come against thee,
 The conqueror of the East,
Beside him stalks to battle
 The huge earth-shaking beast,
The beast on whom the castle
 With all its guards doth stand,
The beast who hath between his eyes
 The serpent for a hand."

Pliny says that elephants were called "Lucanian oxen" or "Luca cows," because they were first seen in Lucania, but Varro says, "I believe that they got the name of Luca cows from the word *lux* (light), because of the far-shining glitter produced by the towers placed on their backs, which were ornamented with gold shields." In the first book of the Maccabees, in chapter vi, verse 37 says, "And upon the beasts there were strong towers of wood, which covered every one of them, and were girt fast unto

them with devices : there were also upon every one two and thirty strong men that fought upon them, besides the Indian that ruled him."

In all ages the elephant was considered one of the most interesting and marvellous of creatures, so we cannot wonder that the inhabitants of Dumbarton in past ages saw a resemblance, however remote, between their famous rock and this famous animal.

There appears to have been a fortified stronghold on Dumbarton rock from a very early period. Chalmers in his "Caledonia" says that the capital of the Kingdom of Strathclyde was Alcluyd, which means the rocky height on the Clyde, on the summit of which there was a strong hill fort. The Scoto-Irish gave this fort the name of *Dun-Briton*, meaning the fortress or the fortification of the Britons, which name has successively been converted into Dunbretane, Dunbertane, Dumbrition, Dumbarton, and now Dumbarton.

The "Old Statistical Account of Scotland" in referring to the origin of the castle mentions a tradition that St. Patrick, born, it is said, in the parish of Old Kilpatrick, "was compelled to leave his native country by the malice and resentment of the Devil, who, provoked at his sanctity and success in preaching the gospel, sent a band of witches against him ; that the weird-sisters fell upon him so furiously, that he was forced to seek safety in flight ; that finding a little boat near the mouth of the Clyde, he went into it, and set off for Ireland ; that they seeing it impossible to pursue him, for it seems they were not of that class of witches who can skim along the waters in an egg shell, or ride through the air on a broom stick, tore a huge piece of rock from a neighbouring hill, and hurled it, with deadly purpose after him ; but that missing their aim, the ponderous mass fell harmless, and afterwards, with a little addition from art, formed the Castle of Dumbarton."

The motto, of course, refers to the well-known strength and fidelity of the elephant, and similarly to the strength of Dumbarton Castle, and its fidelity to the throne.



DUMFRIES

DUMFRIES was erected into a Royal Burgh by King David I. The Common Seal of the Burgh bears a representation of the Archangel Michael, to whom the old Parish Church, built in 1745, is dedicated. In the Seal he is represented with only one wing, and bears a crosier in his hand. On the official note-paper, however, and on the Burgh Arms he is represented with two wings, holding in his left hand a crosier, and standing on a dragon, while above is the motto of the Burgh, "*A' Loreburn.*"

All creeds agree in giving St. Michael the pre-eminence over all created spirits. He has been considered as the captain of the heavenly hosts, conqueror of the powers of hell, and "over the great dragon that deceived the world."

The name of the Burgh was anciently spelt Dunfres, which is supposed to be derived from the Gaelic *Dun* and *phreas*, signifying "a mound covered with copes-wood," or "a hill-fort among shrubs," referring to a fort which once stood on a small eminence at the north end of the High Street. The motto was the war-cry used to assemble the townsmen when there was an English raid. To the east of the town, the quarter from whence danger approached, there was a burn called the Lowerburn or Lorburn, and to its banks the townsmen were summoned by the cry of "All at the Lowerburn," a phrase which rapidly changed into "Aloreburn."



DUNBAR

DUNBAR was erected into a Royal Burgh by King David II., and its privileges were confirmed and extended by several succeeding Royal Charters. The Common Seal of the Burgh bears a representation of the famous castle of Dunbar. The castle is believed to have been built at a very early period, and for long was impregnable. It is the *Dun bar* or hill fortress of the ancient inhabitants. It is mentioned by Buchanan as having been given by King Kenneth I. of Scotland, about the year 835, to an eminent warrior called Bar, and legend states that it was called after him the *Dun bar* or stronghold of Bar. But this may be considered as purely mythical. It seems to have been burned in 856, and afterwards re-erected and made impregnable. When Cospatrick, Earl of Northumberland, the founder of the family of Dunbar, fled to Scotland, taking with him Edgar Atheling and his mother and sisters, Christina and Margaret, Malcolm Canmore, who married the latter, bestowed upon him, in 1072, the Manor of Dunbar and the lands in the vicinity. Cospatrick greatly enlarged and strengthened the castle, and it successfully sustained many sieges. The most memorable of these was that by the Earls of Salisbury and Arundel in 1337, when it was heroically defended by Agnes, Countess of March, who, from the darkness of her complexion, was popularly known as Black Agnes. Wynton, in his account of this siege, says that the English sang in praise of Black Agnes :—

“I vow to God, she makes gret stere
The Scottish wenche ploddere,
Come I aire, come I late,
I fand Annot at the yate.”

Sir Walter Scott has modernised it thus :—

“She kept a stir in tower and trench,
That brawling boisterous Scottish wench ;
Came I early, came I late,
I found Agnes at the gate.”

In 1567 Parliament ordered the castle of Dunbar to be destroyed, principally upon account of the foul deeds of the Earl of Bothwell, and since then it has been a picturesque ruin.



DUNBLANE

DUNBLANE adopted the Lindsay Act in 1870, and under the Burgh Police Act of 1892 took for its Common Seal an adaptation of an old ecclesiastical Seal. This Seal was, I am told, that of one of the bishops of Dunblane, and Laing, in his "Catalogue of Scottish Seals," p. 209, describes it thus: "Burghs of Scotland, 1155, Dunblane. A finely executed Seal. A figure of St. Laurence on the dexter side, with a clasped book in his right hand, and a gridiron in his left; at the sinister a Bishop mitred and robed, his right hand raised, his left holding the crosier, both standing within a double niche or porch of a church. 'S' comune burgi Dunblanensis"—Brass matrix in excellent preservation in the collection of the late Rev. Dr Jamieson." The bishop on the Seal is St. Blane, the tutelar saint of the place, and from whom it takes its name, the *dun*, or hill, of Blane. Dr Skene, in his "Celtic Scotland," tells us that "The church of Dunblane dates back to the 7th century, and seems to have been an offshoot of the church of Kingarth in Bute, for its founder was St. Blane. He was of the race of Irish Picts, and nepe w of that Bishop Cathan who founded Kingarth; and was himself bishop of that church, and his mother was a daughter of King Aidan of Dalriada. The Church of Dunblane is mentioned in the Pictish Chronicle under the reign of Kenneth M'Alpin, when it was burnt by the neighbouring Britons of Strathclyde. We hear no more of this church till the foundation of the bishopric by King David." King David I. built the cathedral in 1141, and it was restored by Clemens, Bishop of Dunblane, about 1240. In 1661 Robert Leighton, afterwards Archbishop of Glasgow, famed for his gentleness and heavenly mindedness, chose Dunblane as his See, and he was long remembered there as "the Good bishop," while to this day a shady path by the river Allan where he often strolled, is affectionately mentioned as "the Bishop's walk." He bequeathed his library to the town, where it is still preserved.



D U N D E E

DUNDEE, as a Royal Burgh, as stated in the Charter of Novodamus granted by King Robert Bruce, appears to date back to the days of King William the Lion, who is supposed to have erected it such in 1210, but it is believed to have enjoyed many privileges previous to this, and King James VI. and King Charles I. confirmed and enlarged all these privileges.

The Seal of the City is, on a shield a pot containing three lilies, the supporters being two griffins, and, above, the motto "*Dei Donum*."

The city is said to take its name and its motto from the following. David, Earl of Huntingdon and the Garioch, brother of King William the Lion, accompanied Richard Cœur de Lion on his crusade. On the return home David was wrecked on the coast of Egypt, sold as a slave, and taken to Venice. Here he was recognised by some English merchants and ransomed. On his way home he was again in danger, from storms, but his vessel was run into the Firth of Tay, and he landed safely on a spot which, in gratitude, he called *Donum Dei*, the gift of God, now Dundee. He also vowed that if he were spared he would erect a church to the mother of our Lord on the spot where he landed. This he did, founding the church of St. Mary, the remains of which, with its magnificent tower, still adorn the city. It is said that he also founded the abbey of Lindores from the same sense of gratitude.

The above derivation of the name is, however, purely legendary, and it is said that there is no doubt but that the name is derived from the Gaelic *Din Dē* (the latter the genitive of *Dia*, God), meaning the hill of God; or from *Dun Taw*, meaning the hill of Tay, both referring to the conical hill situated at the back of the town.

The Patron Saint of Dundee, therefore, is the Virgin Mary, and the White Lily is one of the two flowers, the other being the Rose, which were especially connected

with the Virgin. The ancient nations held the lily in the highest regard, and the ancient Roman legend of its origin is that it sprang from some drops of milk which fell to earth when Juno was suckling the infant Hercules. The Hebrews also placed a great value on the flower, as is seen from the frequent allusions to it in Scripture, and in all Roman Catholic countries it is dedicated to the Virgin as being emblematic of her purity. In Italian art we find a vase of large white lilies, with three flowers crowning three green stems, standing by the Virgin's side, "the pure white petals signifying her spotless body, and the golden anthers within typifying her soul sparkling with divine light." A Roman legend says that after the death of the Virgin, St. Thomas would not believe in her ascension, and demanded her tomb to be opened. This was done, and the tomb was found full of lilies and roses. St. Thomas then, filled with wonder, raised his eyes to heaven, and beheld the Virgin ascending, and she, to confirm his faith, threw down her girdle to him. Joseph, her husband, is often shown with a lily in his hand, as the legend narrates that his staff on one occasion put forth lilies.

In 1048 Garcia, sixth Prince of Navarre, founded an Order called the "Order of the Blessed Lady of the Lily," because, as is said, he was miraculously cured of a dangerous disease by a lily, in which was found an image of the Virgin. This Order consisted of thirty-eight knights and—"Each of these weareth a Lily on his breast, made of silver, and a double chain of gold interlaced with the Gothish letter M, which stands for Mary. At the end of the chain hangeth a Flower de luce, carrying the same letter crowned." Nisbet mentions that, on account of these lilies of the garden being used as the emblem of the Virgin Mary, Ferdinand, King of Arragon, in 1403 instituted an Order of Knighthood in honour of her under the name of the "Order of the Lily." The collar of this Order was composed of bough-pots filled with white lilies and interchanged with griffins.

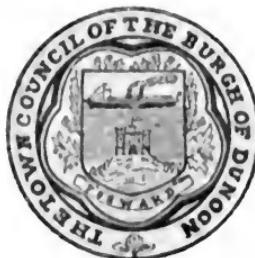
On the Burgh note-paper, above the shield, as crest, the three lilies appear again, and beneath is the motto *Prudentia et Candore* (Wisdom and Purity), referring to the spotless life of the Virgin.



DUNFERMLINE

DUNFERMLINE was erected into a Royal Burgh by King James VI. in 1588, but long previous to that it was the ancient royal city of the Celtic kings, and was the capital of the kingdom up to the time of King Robert the Bruce. In Pittencriff glen, at the west side of the town, also called the glen of the Tower burn, are some vestiges of a tower known by the name of Malcolm's Tower, and this was the favourite residence of Malcolm Canmore, and here he married Margaret Atheling. This castle was the original *Dun-fiar-linn*, or "The Fortress by the crooked stream," from which the burgh takes its name. It is generally understood that the Seal of the Burgh is derived from this tower. The Seal is described thus: A tower or fort supported by two lions, with the motto "*Esto rupes inaccessa*," which may be translated "the cliff must be unapproachable." Mercer, in his "History of Dunfermline," says: "The site of Malcolm's tower was strikingly adapted for a stronghold, and could not fail of attracting a rude engineer of the 11th century. Fordun says, it was a place extremely strong by natural situation, and fortified by steep rocks; in the middle of which there was a pleasant level, likewise defended by rock and water, so that it might be imagined that the following words were descriptive of this place: *Non homini facilis vix adeunda feris*, 'It is difficult to men, scarcely accessible by wild beasts.' The *venusta planities*—or 'pleasant level' on which the tower was built—forms the summit of a very steep eminence that rises abruptly out of the glen, and causes the rivulet to wind round its base, forming a peninsula. The whole substructure of the glen on both sides is formed of freestone, which projects in many places from the surface; and these rugged declivities must have been clothed with thick impervious woods, rendering the summits extremely difficult of access on three sides."

The old Seal of the Burgh has long been lost, but some impressions of it still remain. In it, round the same arms were two circles, in the outer one of which were engraved the words on the Seal as shown here, and in the inner one the words of the motto as above. On the reverse side was a female figure holding a sceptre, and on each side a sword, the handle being downwards, the whole surrounded by the words *Margareta Regina Scotorum*.



DUNOON

DUNOON adopted the Lindsay Act of 1862 in that year, and, under the provisions of the Burgh Police Act of 1892, took the following device as the Common Seal of the Burgh.

The lower division of the shield on the Seal bears a representation of the ancient Castle of Dunoon, beneath the shadow of which the town of Old Dunoon arose. The old castle, which crowned a rocky headland between the east and west bays, takes one back into the dark mists of antiquity. Some antiquarians think it was founded by remote Dalriadic chieftains in the early years of the sixth century, and, later on, to have been a stronghold of Scandinavian rovers. Some allege that it was at one time a nunnery, and that the name of the town comes from the Gaelic *Dun-no-oigh*, meaning "the house of the virgins." But the origin of the name is uncertain, though Buchanan derives it from the Gaelic *dun*, a castle, and *nuadh*, new, and calls it *Novio-dunum*.

From the reign of Malcolm Canmore the castle was the seat of the Lord High Stewards of Scotland, and when King Robert II., son of Walter Stewart, and grandson of King Robert Bruce, came to the throne, it became a Royal palace, and was placed under the hereditary keepership of the Campbells of Lochow, the ancestors of the Dukes of Argyll. As they lived in it, their vassals and attendants had houses built in the neighbourhood for them to reside in, which houses were the origin of the town, and the ferry between this place and Greenock gave an additional importance to it. Part of the feudal tenure by which one of the proprietors in the vicinity holds his lands is that of maintaining this ferry across the Clyde.

The castle seemed to have covered an acre of ground, and to have had three towers. By Royal charter of 1472, Colin, Earl of Argyll, Lorne, and Campbell, obtained certain lands round the Castle of Dunoon. These lands he held of the crown for a white rose, shown at the bottom of the Seal. In 1544 the castle was besieged and taken by the Earl of Lennox, who had desired to be Regent during the infancy of Mary Queen of Scots, and on 26th July 1563 Queen Mary herself visited it. In 1646 it was the scene of a cruel atrocity perpetrated by the Campbells on the

Lamonts of Cowal and Bute. Thirty-six of these were conveyed from the houses of Escog and Castle-Toward to the village of Dunoon and hanged on an ash tree at the kirkyard. "Insomuch that the Lord from heaven did declare His wrath and displeasure by striking the said tree immediately thereafter, so that the whole leaves fell from it, and the tree withered, which, being cut down, there sprang out of the very heart of the root thereof a spring like unto blood purpling up, and that for several years till the said murderers or their favourers did cause howk out the root." After this the castle was utterly neglected and fell to ruin. Its stones were taken to build neighbouring cottages, and now its outline can hardly be traced, but it is believed there are a vast number of vaults underground.

The upper division of the shield bears a steamboat, indicating that the town received a new lease of life by the introduction of steamers on the Clyde. The shield is surrounded by Scotch thistles, and the recently added motto, "*Forward*," shows that continuous prosperity is looked for.



D U N S

DUNS is a town of considerable antiquity, and was originally erected into a free Burgh of Barony by King James IV. in 1489. Afterwards it was constituted a Burgh of Barony under Sir James Cockburn of Cockburn in 1670 by a charter from King Charles II. In 1873 it adopted the Lindsay Act, and, under the provisions of the Burgh Police Act of 1892, formed its Common Seal as follows: In the centre is a shield bearing a castle. In the left hand upper corner is a small escutcheon, which contains what is probably the badge of the Baronets of Nova Scotia, possibly taken from the Arms of the above Sir James Cockburn, but it is doubtful whether he had the right to that dignity. This feature of the Seal is so small that it is doubtful what it represents. Above is a mail-clad arm holding a sword, with the motto "*Invictus*" (Unconquered).

The name of the town is derived from the old Celtic word *Dun*, meaning a hill, which refers to the hill called Duns Law, upon the north-west side of which the town originally stood. The town was burned by the English, and the fields where it stood are called Brunton. Soon after 1588 the present town began to be erected on the southern slope of the hill. George Chalmers, in his "Caledonia," says: "Its origin is extremely obscure. . . . It rose into notice soon after the succession of Robert Bruce, when it became the property and residence of the celebrated Sir Thomas Randolph, the king's nephew and Earl of Moray. From him it descended in 1332 to his son Thomas; and from John in 1346 to his sister Agnes, the celebrated Countess of March. Thus did Dunse become a town, in demesne of this potent family, who had here many tenements and husband-lands, a park, a forest, and a castle. Dunse now partook of their splendour; followed their fortunes; and shared in their fate." It has been suggested that the small escutcheon on the Seal, mentioned above, possibly bears a *cushion*, for Randolph, as *three cushions* were the Arms of that family.

The castle on the Seal represents the castle above mentioned. Originally the name of the town was *Duns*. Afterwards the name became corrupted into *Dunse*,

and remained so for many years. Recently, however, the inhabitants have reverted to the old way of spelling the name of their Burgh, and it is now, as of yore, known by the name of Duns. The Rev. Mr Herald, minister of Duns, tells me that he fancies the motto, "*Invictus*" (Unconquered), with the arm holding the sword, to be simply the Latin equivalent for the proverbial phrase, which the natives quote with gusto, "Duns dings a'."



D Y S A R T

DYSART was erected into a Royal Burgh by King James V. in the beginning of the sixteenth century, but its early charters have been lost. The Seal bears a tree uprooted, probably intended for an oak or a hawthorn. Three explanations may be given for the appearance of the tree on the Seal. Two of them may have reference to what were known as the Three Trees of Dysart. When the land was covered with forest three sons of Lord Sinclair of Ravenscraig or Ravensheugh met accidentally in the forest at midnight. Not knowing each other, each took the others for robbers, and a fierce conflict ensued. All three were slain, and they were buried at the foot of the oak trees under which they were found. Afterwards, when the woods were cleared, these three oaks were left standing as a memorial of the fray.

A more probable explanation is that, when the original forest was cleared away, three trees were left in memory of its former condition, and when these decayed three young ones were planted in their place. For long there has been a proverb in the district, "As old as the three trees of Dysart," and probably the tree on the Seal represents one of these.

Another explanation is found in "Historical Notes connected with Dysart and Wemyss," by the Rev. J. W. Taylor. He says that "in the muir of Dysart there was a celebrated thorn-tree well known as a place of rendezvous. It was one of the three great places of military muster in the eastern division of Fife—Drumcarrow Crag and Pitlair Leys being the other two. Thither by an order of his Majesty and of the Committee of Estates the regiments often assembled."

St. Serf is said to have had a cave here, and in it legend narrates that he had his celebrated discussion with the devil. From this retreat, or *desertum*, Dysart has been said to derive its name.



EARLSFERRY

EARLSFERRY is one of the oldest of the Scottish Royal Burghs. Its original charter was accidentally destroyed by fire in Edinburgh, and its date is unknown. King James VI. granted a new charter in 1589, which says, "Wit ye because we understanding the burgh of Earlsferry of old, past memory of men, was erected into ane free burgh," etc. Tradition alleges that it was originally constituted a Royal Burgh by Malcolm Canmore, who did so at the request of Macduff, Thane or Earl of Fife. The reason for Macduff's request was, that while he was fleeing from the vengeance of Macbeth, who had accused him of sending unfit cattle for carrying wood and stone for the building of Dunsinane Castle, he first hid himself in a cave, now known by his name, at Kincraig point, where he received great kindness from the fishermen who resided in a village close by. They at last ferried him over to Dunbar, from whence he made his way to England, and joined the cause of Prince Malcolm, son of King Duncan. His gratitude induced him to ask Malcolm, after he became king, to erect the village into a Royal Burgh under the name of Earlsferry, along with the privilege that when any fugitive should start to cross the Firth from there, no boat should set off in pursuit until the fugitive was half way over.

The Seal of the Burgh bears the representation of an ancient vessel, in remembrance of the boat in which Macduff crossed the ferry.



EAST LINTON

EST LINTON, at one time a Burgh of Barony, adopted the Lindsay Act in 1863, and under the Burgh Police Act of 1892 the Common Seal was designed by the well-known artist, Mr Robert Noble, A.R.S.A. The Seal shows what is considered to be a Roman bridge, which carried the Great North Road over the river Tyne. From this bridge one of the finest views on the Tyne is seen. The bridge is situated a few yards up the river from the "Linn," from which remarkable pool the burgh derived its name. Chalmers, in his "Caledonia," explains that *Linn* in Gaelic means a pool, and the Saxons when they settled here affixed their word *tun*, meaning "habitation," to the word *Linn*, to indicate their "dwelling place at the Linn."



EDINBURGH

EDINBURGH, or rather the Castle Rock, seems to have been called by the ancient Britons *Mynyd Agned*, meaning the Hill of Agnes, but who this Agnes was is unknown, and *Dineiddyn*. At that period it is doubtful whether it was a fortified place, or simply a place of refuge. One legend narrates that when fighting was going on the daughters of the Pictish kings used to be shut up in the castle, and hence in Latin it was called *Castrum Puellarum*, or the Castle of the Maidens, and the town which grew up around it was called Maidenburgh. In 617 Edwin, a Northumbrian Prince, recovered his ancestral kingdom of Deira, and by force of arms took possession of all the country now known as the Lothians. The Castle Rock naturally attracted his attention from its strategical position, and tradition says that he built a castle thereon, with a town clustering under its base, and called the town, after himself, Edwinsburgh. This name appears in 1128 in the foundation charter of Holyrood. In the reign of Indulph, one of the Celtic kings, the town and castle together were called by one name—Dunedin—meaning either “the face of a hill,” or “the strength of Edwin.”

The Seal of the City may be described as follows: A castle, triple-towered and embattled, masoned of the first, and topped with three fanes, windows and portcullis shut of the last, situate on a rock proper, and on a wreath is set for the crest an anchor wreathed about with a cable all proper. Supported on the right side by a maid richly attired, with her hair hanging down over her shoulders, and on the left by a doe or hind proper. Motto on an escroll beneath “*Nisi dominus frustra.*”

The crest alludes to the Lord Provost of Edinburgh being *ex officio*, Admiral of the Firth of Forth.

It is hardly necessary to say that the castle represents Edinburgh Castle, impregnably situated on the rock in the centre of the city.

The maid alludes to the legend of the daughters of the Pictish kings. Nisbet says that the Arms of Edinburgh are connected with its impregnable castle where the honourable virgins, the daughters of our sovereigns and of our nobility, were kept from the insults of the enemy in time of war.

The doe or hind refers to a legend connected with St. Giles, the patron saint of the city, and to whom the Parish Church of Edinburgh is said to have been dedicated as early as 854, and it is so recognised in a charter of King David II. in 1359. St. Giles was an Athenian of royal blood, but eventually became a hermit, and took up his abode near the mouth of the Rhone. "Here," says Mrs Jameson, in her "Sacred and Legendary Art," "he dwelt in a cave by the side of a clear spring, living upon the herbs and fruits of the forest, and upon the milk of a hind, which had taken up its abode with him. Now it came to pass that the King of France (or, according to another legend, Wamba, King of the Goths) was hunting in the neighbourhood, and the hind, pursued by the dogs and wounded by an arrow, fled to the cavern of the saint, and took refuge in his arms; the hunters following on its track, were surprised to find a venerable old man, kneeling in prayer, and the wounded hind crouching at his side. Thereupon the King and his followers, perceiving that it was a holy man, prostrated themselves before him and entreated forgiveness. The saint, resisting all the attempts of the King to withdraw him from his solitude, died in his cave about the year 541."

The motto seems to be an abridgement of the first verse of the 127th Psalm—*"Except the Lord keep the city, the watchman waketh but in vain."*



ELGIN

ELGIN seems to have been erected into a Royal Burgh by King William the Lion, but its first known charter is from King Alexander II. in 1234. Once it was the cathedral seat of the great Bishopric of Moray, as the magnificent ruins of its once stately cathedral show. Bishop Barr characterised the building as "the glory of the kingdom, and the admiration both of foreigners and natives."

The name of Elgin is supposed to have been derived from a Norwegian general named Helgy, who, about 972, conquered the north of Scotland, and probably founded a colony at Elgin. In corroboration of this the word "Helgyn" is still used in the inscription round the Burgh Seal.

The Seal bears a representation of St. Giles or Ægidius dressed as a bishop, holding in his right hand an open book, and in his left a crosier. Above him is the inscription *scs* (for *sanctus*) *egidius*. St. Giles is the patron saint of the burgh, and the Parish Church is dedicated to him. The present church was built in 1828, the old church, known as "the muckle kirk," having been pulled down to make way for it. When the original St. Giles was built is not known, but it was very ancient, and in the days of the cathedral's glory was in charge of the bishop himself.

Sheriff Rampini, in his "History of Moray and Nairn," tells us that in 1606 one of the most distinguished statesmen of the day, Alexander Seton, Earl of Dunfermline and Chancellor of the kingdom, occupied the civic chair, and he proceeds—"There is perhaps only one other Provost of Elgin who can vie with Lord Dunfermline in distinction. This was St. Giles, the patron saint of the town. The burgh records state that on the 3rd October 1547 he was duly elected provost for a year; and tradition has improved the story by asserting that the Council under his chief magistracy, passed an edict to the effect that no widow should marry without the consent of the provost and magistrates!"



ELIE, LIBERTY, AND WILLIAMSBURGH

ELIE, a Burgh of Barony, along with the adjoining villages of Liberty and Williamsburgh, adopted the Lindsay Act in 1864, and under the Burgh Police Act of 1892 took, for the Common Seal of the conjoint Burgh, the crest and motto of William Baird, Esquire, of Elie House, the superior. This crest is a griffin's head and neck, while the motto is "*Dominus fecit*" (the Lord made). Nisbet, writing about 1804, tells us that the Bairds of Auchmedden, in Banffshire, were then the principal family of the name, and bore this crest, and that for several generations they had, by Royal appointment, been sheriffs of that shire.

The "Old Statistical Account" says that the name Elie is from the Gaelic *A Liche*, meaning "Out of the sea," or "out of the water," because the town is built so near the sea that the water washes the walls in some places. The writer of the "New Statistical Account," however, maintains that it came from the Greek word *elos*, meaning a marsh.



ELLON

ELLON came under the provisions of the Burgh Police Act of 1892 in 1893, and under it took for the Common Seal the three sheaves of grain which are borne on the first quarter of the escutcheon of the Earls of Buchan, at one time superiors of the Burgh. These, known in heraldry as "garbs," are the feudal Arms to the Earldom of Buchan.

Originally the Earldom was in possession of the Comyn or Cuming family. The first of the family seems to have been John Cuming, who obtained lands from King David I., and later on his son, William Cuming, was created Earl of Buchan, and made Justiciar of Scotland by King William the Lion. This family became very powerful, but as John Cuming or Comyn attached himself to the Baliols in opposition to Robert Bruce, when the latter succeeded to the throne of Scotland, John Comyn was outlawed, and his estates forfeited to the crown. The Earldom then remained with the crown till King Robert II. granted it in 1374 to Alexander Stewart, his third son. This is he who was known as the "Wolf of Badenoch," and Tytler remarks that he was little less than a cruel and ferocious savage, and that the above appellation is "characteristic of the dreadful attributes which composed his character, and who issued from his lair in the north, like the devoted instrument of the Divine wrath, to scourge and afflict the nation." The Earldom then continued in the Stewart and afterwards in the Douglas families, till by the marriage of Lady Mary Douglas and James Erskine, it descended in the new line of the Erskines, who still hold the dignity.

The three garbs, which appear on the Arms of all these holders of the title, refer to the fertility of the country from which the Earldom has its name, and probably the presentation of three sheaves of grain was the tenure under which the original Earls held their lands.

Ellon seems to have been, from a very ancient period, the head place of jurisdiction, or capital, of the Earldom, and in Pratt's "Buchan" it is mentioned that "Ellon was not then an insignificant village, but the assize town of a populous

district—the scene of penal trial, the ‘doomman’s’ place of execution, and the scene of mortal agony. Ellon must have possessed a metropolitan importance.”

The name Ellon is supposed to be derived from the Gaelic *Eilcan*, meaning an island, and the “ New Statistical Account ” remarks that—“ Its appropriation as the name of this parish may be accounted for by the circumstance that a small island in the river Ythan, adjacent to the site of the village of Ellon, marks the position of the ferry formerly used on the principal line of road leading from Aberdeen to the north-eastern districts of Scotland. In support of the origin here assigned to the name Ellon, it may be remarked that in an inscription on some old communion cups, presented to the kirk-session by the Forbeses of Watertown, the word is written Elleann.”



FALKIRK

FALKIRK was erected into a Burgh of Barony by King James VI. in 1600, and into a Burgh of Regality by King Charles I. in 1646. It was made a Parliamentary Burgh in 1833, and up till very recently had as its Common Seal a shield bearing a Highland warrior, taken from the Coat of Arms of the Burgh. But the Town Council, considering that that Coat of Arms had no association with anything relating to the town, adopted a new Coat of Arms. It is as follows:—

A lion sejant, guardant, holding in its fore paws a shield. The lion is taken from the lion which appears on the top of the Cross Well. The shield is adapted from the Coat of Arms of the family of Callendar, who had for long a connection with the Burgh. It is "Sable, a bend between six billets, or, for Callendar." Nisbet says: "This surname is from the lands and castle of Callendar, anciently called Calloner (as some tell us, especially the Dane Van-Bassan in his Armories), from a Roman who founded that castle of Callendar, and called it, after his own name, Calloner, from *calo*, a faggot or log of wood, whose office it was to provide fuel for the Roman camp; and when Arms came in use these of that name took such figures. Others, again, say with some more certainty that these billets in the Arms of Callendar represent sheets or scrolls of paper, upon the account that several of the heads of the family of Callendar of that Ilk were comptrollers or clerks to our kings of old."

The bend is embattled on each side to represent the Roman Wall of Antoninus. In the centre is a representation of the Church of Falkirk. Several derivations of the name are given, but the most probable is from *vallum*, a wall or rampart, and *kirk*, which alludes to the vicinity of the town to the Wall of Antoninus.

Above the church are a shield and two cross swords, symbolising the first battle of Falkirk in 1298, and beneath are a targe and two cross claymores, symbolising the second battle of Falkirk in 1746.

The mottoes seem to have originated thus. The natives of Falkirk call themselves the "bairns" of Falkirk, and these and other proverbs seem to indicate a propensity for pugnacity, and would show that they are always ready to unite for defence, and that if one is interfered with the rest will at once rally round him, and have to be reckoned with also.



FALKLAND

FALKLAND seems to have been a celebrated place in ancient times, as Sibbald, quoting from the "Book of the Priory of St. Andrews," says that "in the fifth year of the reign of King David I., Constantine, Earl of Fife, and Macbeth, *Thane of Falkland*, gathered together an army to prevent Robert de Burgoner from forcing the Culdees of St. Andrews and Lochleven to give him the half of the lands of Kirkness, in which they succeeded." In a charter of King Malcolm IV. the name is spelt *Falckeou*, which has been derived from the Gaelic *Fal-aighe-leana*, meaning the King's Hindmeadow; but the most probable derivation of the name is said to be from the Gothic *Falk*, which means a kind of hawk, and refers to the amusement of hawking, which of yore was a favourite pursuit of the Scottish kings in the forests in this neighbourhood.

King James II. erected Falkland into a Royal Burgh in 1458. Either King James III. or King James IV. built the palace near the site of the old castle of Falkland, which at one time belonged to the Earls of Fife, but of which, however, no vestige now remains. The palace became a favourite residence of the Scottish kings when they enjoyed the pleasures of the chase in the adjoining forest and on the Lomonds. The preamble to King James II.'s charter of erection gives as the reasons for granting it, the frequent residence of the Royal Family at the Manor of Falkland, and the damage and inconvenience sustained by the Court and others who came there for want of innkeepers and victuallers.

The Seal of the Burgh, a stag reposing at the foot of an oak tree, alludes to the famous forest, which was destroyed by Cromwell in 1652, and who used the trees to construct a fort at Dundee. Lamont says: "This yeare the English beganne to cutt downe Fackland wood; the most pairet of the tries were oakes."

The motto of the Burgh is taken from the line in the sixth book of Virgil's "Æneid," 620, *Discite justitiam moniti et non temnere Divos* (Warned [by example] learn righteousness and not to contemn the gods).



FOR FAR

FORFAR is a town of undoubted antiquity, but how old is not known. It was, however, chosen as one of the seats of the Pictish kings, and the succeeding kings of Scotland continued residing in the place. It seems to have been erected into a Royal Burgh by King David I., and King Charles II. in 1665 granted it a Charter of Confirmation.

The Seal of the Burgh is as follows: In the centre a shield, in the lower half of which is a three-towered embattled castle. In the upper half there is in the centre a tree, on the right side a bull's head, and on the left side a stag's head. Above the shield is a helmet with mantling, and above that, for crest, the Scottish Lion rampant. Below the shield is a scroll with the motto, "*Ut quocunque paratus*" (Prepared to go anywhere). The shield is supported on the right side by an archer holding his bow, and on the left by a warrior holding on his left arm a shield bearing a Scotch thistle.

Forfar seems to have arisen under the shadow of an ancient castle which was situated on an island at the east end of the Loch of Forfar. The loch was originally much larger than it is now. The builder of the castle is unknown, and now no vestiges of it remain, but the castle on the Seal still perpetuates its memory. It is said that Malcolm Canmore held a parliament in Forfar Castle in 1057, and during it, titles and surnames were first conferred upon the Scottish nobility. Tytler tells us that King Robert the Bruce, after the capture of Aberdeen in 1308, "held his victorious progress into Angus; and here new success awaited him, in the capture of the castle of Forfar, at this time strongly garrisoned by the English. It was taken by escalade during the night by a soldier named Philip, the forester of Platane, who put all the English to the sword; and the king, according to his usual policy, instantly commanded the fortifications to be destroyed." A representation of the castle is carved on the old Market Cross, and from it the figure on the Seal is taken. Forfar Castle seems to have been a residence of the early Scottish monarchs when they engaged in hunting in the extensive forests which at that time covered the surrounding country. Consequently from the forests we have the tree on the Seal, and the bull's and stag's heads as representing the animals of the chase. The archer and the soldier may represent the bodyguard of the king.



FORRES

FORRES was erected into a Royal Burgh by King William the Lion, but, the older charters having been destroyed, it now enjoys its municipal privileges under a Charter of Novodamus from King James IV., dated 1496.

The Parish Church being dedicated to St. Lawrence, the Seal of the Burgh bears a representation of this saint with a nimbus round his head. He holds a Bible in his right hand, and his left hand rests upon the gridiron, the instrument of his martyrdom. At his right side is the crescent moon, and at his left a star, probably intended for the sun. Beneath these, on either side, is a branch of foliage.

St. Lawrence, Archdeacon and martyr, is venerated by the Roman Catholics only next to St. Peter and St. Paul. He was a Spaniard, and was very young when he went to Rome, but Pope Sixtus II. chose him for his Archdeacon on account of his blameless life. Sixtus was accused of being a Christian, and suffered death, but before this he prophesied to Lawrence that in three days he would follow him, and that his torments would be longer and more severe. Accordingly, on the 10th of August 258 A.D., Lawrence was burnt on the Pincian Hill. As he apparently had been peculiarly obnoxious, the order for his punishment was: "Bring out the grate of iron; and when it is red hot, on with him, roast him, broil him, turn him: upon pain of our high displeasure, do every man his office, O ye tormentors." In the midst of his torments, to further triumph over his persecutor, Lawrence said to him: "This side is now roasted enough; O tyrant, do you think roasted meat or raw the best."

With reference to the gridiron, Mr Robinson, in his "Ecclesiastical Researches," says: "Philip II. of Spain, having won a battle on the 10th of August, the festival of St. Lawrence, vowed to consecrate a palace, a church, and a monastery to his honour. He did erect the Escorial, which is the largest palace in Europe. This immense quarry consists of several courts and quadrangles, all disposed in the shape of a gridiron. The bars form several courts, and the Royal Family occupy the handle. 'Gridirons,' says one who examined it, 'are met with in every part of the

building. There are sculptured gridirons, iron gridirons, painted gridirons, marble gridirons, etc., etc. There are gridirons over the doors, gridirons in the yards, gridirons in the windows, gridirons in the galleries. Never was an instrument of martyrdom so multiplied, so honoured, so celebrated: and thus much for gridirons."

There are numerous paintings of St. Lawrence, and in many of them he is represented as looking up to heaven, from whence an angel comes bearing the crown and palms of victory. Probably the branches of foliage on the Seal are meant for these palms of victory.

The derivation of the name as applied to both the town and parish is very uncertain, but it is conjectured to refer to their situation near the sea.



FORTROSE

THE Burgh of Fortrose is composed of the two towns of Rosemarkie and Chanony, which were erected, by a charter of King James II. in 1444, into a Royal Burgh under the name of Fortross, meaning the fort of the peninsula, now Fortrose. King James VI. ratified the above charter in 1592, and confirmed it more fully in 1612. At that time Fortrose is spoken of as "a town flourishing in the arts and sciences, having been at that time the seat of divinity, law, and physic in this corner of the kingdom." Rosemarkie itself is of great antiquity, having been erected into a Royal Burgh by King Alexander II. The "Old Statistical Account" says that the name was originally spelt Rossmarkie or Rosemarknie, and it adds that the name probably originated from the fact that in ancient times the parish church, which was built on high ground, had a steeple, and as this steeple would naturally be the first object seen by mariners when sailing up the Moray Firth, they would become accustomed to say to each other, "Mark ye Ross" (meaning "observe the point"), which saying in the course of time became changed into Rossmarkie. Chanony is so called because it was the canonry of Ross, where the Bishops of Ross resided, though the Bishop was originally styled *Episcopus Rosmarkiensis*. The ruins of the cathedral which stood in the town of Chanony, and which was destroyed by Cromwell, remain to bear witness to the erstwhile importance of the town.

It is said that St. Boniface founded the cathedral, and on the Seal of the united Burgh the saint appears dressed as a bishop, with his right hand raised in blessing, holding a crosier in his left. At his right is St. Peter, holding the keys of heaven and hell. The Seal is circumscribed, in Saxon characters, "*S capitulo s co^ul Petri & Bonifaci de Rosmarkin*," and is the old diocesan Seal. The *s co^ul* seems to be a contraction for *sanctorum*.

St. Boniface is said to have died here, and to have been buried in the church dedicated to St. Peter. Dr Skene, in his "Celtic Scotland," remarks that in the

reign of Nectan, son of Derili, "it is reported that a missionary named Bonifacius, who came from Rome, landed in the Firth of Forth, and made his way through Pictavia till he came to a place called Restinot. Here he met Nectan, King of the Picts, with his army, who, with his nobles and servants, received from Bonifacius the sacrament of baptism. The king gave the place of his baptism, which he dedicated to the Holy Trinity, to Bonifacius. Many people were indoctrinated there into the Christian faith, and he employed himself in the erection of churches there and in other places. The legend tells us that Bonifacius was an Israelite descended from the sister of St. Peter and St. Andrew, and a native of Bethlehem." Dr Skene goes on to add that the above is mere legend, and simply means that Bonifacius, who is termed in the calendars "Kiritinus," brought over the king of the Picts and his people from the Columban Church into conformity with the Church of Rome. He further adds that the above assembly seems to have been held at Sccone, then the chief seat of the Pictish kingdom.



FORT-WILLIAM

AT one time Fort-William bore the name of Maryburgh, it having been erected, as Burt tells us, "into a barony in favour of the governor of the fort for the time being, and into a borough bearing the name of Queen Mary." This was in the reign of William and Mary, hence also the name of Fort-William. In 1875 the Lindsay Act was adopted, and, under the Burgh Police Act of 1892, the following device was taken for the Common Seal: Two Lochaber axes crossed, with a crown in the upper angle, and on each side an oak branch with acorns. Beneath is the Gaelic motto, "*A dh' aindeoin co thairleadh e*," meaning "Gainsay it who dare."

The Lochaber axes have reference to the town being the capital of the Lochaber district. Sir Walter Scott tells us that the ancient Highlanders used the hook at the back of the axe to assist them to climb over walls. This was done by fixing the hook on the wall and pulling themselves up by the handle, and he adds that the axe was introduced from Scandinavia. The crown refers to the two Royal names the Burgh has borne, while the oak branches are the badge of the Clan Cameron, which possessed the country at one time.

We are told that it was one Samuel Cameron, belonging to this neighbourhood, who, with a Lochaber axe, killed the pious and brave Colonel Gardiner at the battle of Prestonpans, but afterwards he always alleged that he did so in self defence, as the Colonel had attacked him first.



F R A S E R B U R G H

FRASERBURGH was at one time a little seaport called Faithlie, but Alexander Fraser, the seventh Laird of Philorth having constructed "a convenient harbour" here, he by Royal Charter in 1546, obtained its erection into a free Burgh of Barony. His successor, Alexander Fraser, the eighth Laird of Philorth, was knighted by King James VI., and he obtained another charter dated 9th April 1588, erecting Faithlie into a free port and Burgh of Barony. On 1st July 1592 another charter was obtained creating Faithlie a Burgh of Regality and a free port "and ordaining that the same shall in all time coming be called the burgh and port de Fraser," now Fraserburgh. Under this charter powers were granted to build a college, or colleges, and to found a University, which were immediately exercised, and an Act of 1597 recites that Sir Alexander Fraser having begun to erect college buildings, ought to be helped, and gives a grant of the teinds, etc. The college, however, came to an untimely end in 1605, but previous to this, when the black plague raged in Aberdeen, the classes of King's College were held in it for one session. On 4th April 1601, King James VI., by a third charter from him, ratified and confirmed to Sir Alexander Fraser and his heirs all the grants mentioned in the two preceding charters of 1588 and 1592, under which, in 1613, Sir Alexander entered into a contract with the feuars of Fraserburgh, and appointed a Baron Bailie and Town Council.

Aberdeen, having previously objected to Faithlie being made a free port, vehemently opposed the erection of Fraserburgh into a Burgh of Regality and free port. In 1605 the Town Council of Aberdeen raised an action in the Court of Session to declare that the privileges of trade, etc., granted to Aberdeen included the whole sheriffdom or county, and that in consequence the erection of Fraserburgh into a Burgh of Regality and free port was illegal. These proceedings dragged on till 1616 but were at last abandoned, and Fraserburgh was left to enjoy its privileges in peace.

The late Lord Saltoun in "The Frasers of Philorth," says that "Crawford has placed on record a Latin epigram by Mr David Rattray, then minister of Philorth,

who thus, according to the fashion of the age, celebrated the institution of the burgh :—

“ Hoc tibi Fraseria populis Rex curia nomen,
 Hoc dedit a proavis nobile nomen eques ;
 Vive diu felix, vero pietatis amore :
 Vive memor tanti nominis usque tui.”

“ Which may be rendered into English in the following words :—

“ The King, O Fraserburgh ! has given to thee
 A name through ages known to knightly fame.
 Long flourish thou ! upheld by piety,
 And aye be mindful of thine honoured name.”

Fraserburgh adopted the Lindsay Act in 1872, and under the Burgh Police Act of 1892 the following device was taken for the Common Seal.

The centre contains a shield divided into four, the three cinquefoils in the first and fourth quarters being the Coat of Arms of the family of Fraser, and the first quarter of the Coat of Arms of Lord Saltoun. Originally the Coat of Arms bore six cinquefoils, but in the fourteenth century the number was reduced to three, the reason for the change not being known. The second quarter is a lion rampant bruised by a bend for Abernethy, being the second quarter of the Coat of Arms of Lord Saltoun. The origin of the family of the Abernethies is shrouded in the obscurity of early Scottish history, but, in the twelfth century the representatives of the family were Abbots of the Culdee Monastery of Abernethy in Strathearn, from which they took their surname. Wyntoun says that they were members of the family of which Macduff the Thane of Fife was the head, and as the Macduff Arms were *Or*, a lion rampant *gules*, the Abernethies adopted the same, with, as a difference, the addition of a bend *dexter sable*. The third quarter is a lion rampant, which is taken from the third quarter of the Coat of Arms of Lord Saltoun, which contains three lions rampant. These lions are for Ross, the estate of Philorth having come into the Fraser family by a charter from the Earl of Ross, dated 4th June 1375, to Alexander Fraser and his wife, Johanna, who was the co-heiress to the Earldom of Ross, the estate being granted to her in satisfaction of her claims on the Earldom. The shield is supported by two angels, being the supporters of Lord Saltoun's Coat of Arms, while above, as crest, is an ostrich holding a key in its bill, which is a variation of Lord Saltoun's crest, an ostrich holding a horse-shoe, which crest is said to have been adopted by the above Alexander Fraser, the first of Philorth, and is conjectured to have been taken from the supporters of the Arms of the family of Comyn, Earls of Buchan, who at one time held the estate of Philorth. Here, the key is intended to symbolise the keys of the town gates, but as Fraserburgh was never a walled town, it is difficult to see where the symbolism comes in. Beneath, is the motto of Lord Saltoun, “ *In God is all!* ”

Nisbet tells us that cinquefoils are ordinarily called frases or frasiers, i.e., strawberry flowers, hence the name of Fraser. The first of the race is said to have been one Pierre, who, in 807, in the reign of King Achaius, came to Scotland as ambassador from Charlemagne. He married Euphemia, only daughter of Raham, the great favourite of King Achaius. Their children settled in Tweeddale, and later on their

successors obtained great possessions in the north of Scotland, which were enjoyed by the head of the family under the title of Lord Fraser.

The name Fraser is said to have originated in the presentation of a plate of remarkably fine strawberries to Charles the Simple, by one who had previously borne the name of De Berri, and whose name was changed by that King to De Fraise.

The Frasers of Philorth obtained the title of Saltoun by intermarriage in 1595 with a daughter of the Abernethies, the ancient barons, Margaret, the daughter of the seventh Baron Saltoun, having married Alexander Fraser of Philorth. Alexander Abernethy, the ninth Baron Saltoun, died without issue in 1668, and was succeeded by his cousin, Alexander Fraser, born in 1604, son of the above Margaret, and he thus became the tenth Baron Saltoun. His title was confirmed to him by King Charles II., and ratified by Parliament in 1670.

Thomas the Rhymer is said to have used his occult powers on behalf of this family, and to have prophesied that—

“Quhen there’s ne’er a Cock o’ the North,
You’ll find a Firzell in Philorth.”

The Duke of Gordon used to be the Cock of the North, and the prophecy is said to have been fulfilled by that title having lain dormant for many years. The rhyme which is now preserved in the family is—

“When a cock craws in the North,
There’ll be a Fraser at Philorth.”



GALASHIELS

GALASHIELS originated from the huts or *shiel*s of the shepherds who tended their flocks on the pasture lands beside the river *Gala*; but at what period this settlement attained the dignity of a village it is impossible to say. It first appears in history in 1337 as *Galuschel*, the writer of "Scalachronica" saying: "Then the Scottes made as they wold go yn to England and loged themself at Galuschel, and the Englische went over Twede." In 1599 it was erected into a Burgh of Barony, elected its first Town Council on 16th November 1850, and in 1868 became a Parliamentary Burgh.

The Seal of the Burgh is oval, and shows a tree bearing bunches of grapes, with a fox sitting on each side looking up at them. Mr Craig-Brown in his "History of Selkirkshire" gives an engraving of the Coat of Arms of the Burgh which shows a plum tree with a fox sitting on one side looking longingly up at the fruit, while on the other side another fox stands with its back to the tree. Beneath is the date 1337, and on a scroll below, the motto, "*Soor plooms.*" He gives the following explanation. In 1337 "baffled in their attempt to reach Edinburgh, the English appear to have retreated down Gala Water, hardly expecting the sorely weakened Scots to follow them; and resting before they crossed the Tweed, they unwarily dispersed to regale themselves with the wild plums which tempted them on every side. Suddenly, a band of Scots appeared, and the English, caught unawares, were almost annihilated. Those who escaped across Tweed left everything behind, and those who remained were slain before they could rally for resistance. A place called the 'Englishman's Syke,' not far from the steps which lead from Tweed Road to Netherdale, is said to have witnessed the greatest slaughter, its tiny streamlet having 'run red for three days and nights'—the traditional phrase in cases of extraordinary bloodshed. The dead were buried where they fell; and a somewhat dim tradition records the recent discovery near this spot of bones and ancient weapons.

"This incident is believed to have originated the town's Arms—a fox looking up at plums beyond its reach, while another walks away as if in disgust. The picture, however, might serve for an illustration of the well-known fable of the fox and the

sour grapes; from which we are inclined to think it has been borrowed. Light might have been thrown upon its origin had the words of an old song 'Soor plooms in Galashiels' been as faithfully preserved as its tune has been—thanks to no less a person than the uncle of Sir Walter Scott. . . . The fruit which beguiled the Englishmen to their ruin is no longer found growing wild in this locality, but the writer recollects several trees of the old stock—notably one or two near 'the Sheriff's Seat' in the boatman's garden at Boldside."

The device may have been taken from one of the seals which were in use in the Middle Ages, as is considered to have been the case with Haddington.



GALSTON

GALSTON, the derivation of which name cannot be traced, adopted the Lindsay Act in 1864, and under the provisions of the Burgh Police Act of 1892 designed a Common Seal. In the centre is a shield, bearing in the lower part, a quarter of the Armorial Bearings, viz., a cross-moline (for Bentinck), of the Duke of Portland, who is the superior of the Burgh. The first of this family was Hans William Bentinck, who was originally a page of honour to William of Orange, came over with him to England, and eventually rose to high honours in his service. The cross here seems not to be a true cross-moline, such as is found in the Seal of Milngavie. Nisbet, discoursing on crosses, says: "*Cross anchorie* is when its extremities turn back, like the veolcs of an anchor; . . . the English ordinarily call this cross a *cross-moline*; whereas the *cross-moline* is always pierced in the middle. . . . The *cross-moline* is much after the form of the *cross anchorie*, but always pierced, square or circular in the middle, it represents the mill-rind, or the ink of the mill; the Latins say *crux molendaris* or *ferrum molendarium*; and the French call it *amillée, ou fer de moulin*. Boswell in his Book of Heraldry, intitled the 'Armories of Honour', says the cross-moline is after the form of an iron instrument, fixed in the nether stone of a mill, which beareth and guideth the upper millstone equally in its course, and is a fit bearing for judges and magistrates, who should carry themselves equally to every man in giving justice; and Menestrier says, in arms, it is a mark of superiority and jurisdiction of a baron, that has tenants and vassals thirled and bound to their mills: For of old none but barons had right to erect mills, and by some it is carried as relative to their names, as Milne and Miller."

The upper part of the shield bears a miner's pick and spade, and above the shield are two shuttles crossed, representing respectively the mining and manufacturing industries of the Burgh. Though coal-mines are extensively worked in the neighbourhood, cotton-weaving is the chief occupation of the inhabitants, and in 1787 the first loom was set up. At first, when the place was but a hamlet, shoes were principally made, but the introduction of weaving expanded the village into a town, and now the motto of the Burgh, "*Labore et Fiducia*" (By work and faith), is that of an industrious and prosperous community.



GATEHOUSE OF FLEET

ORIGINALLY Gatehouse of Fleet was nothing more than "a house" at "the gate" of the avenue leading to the residence of Mr Murray of Broughton, the proprietor of the ground. It is said that on the site of the present town there was an older one called "Fleet," where King Edward I. resided for some time in 1300; but this town has long disappeared, and no traditions even of it remain further than that it once existed. Soon after 1764 Mr Murray feued out the town, and it soon made rapid progress. On 30th June 1795 it was made a Burgh of Barony by Royal Charter, and it adopted the Police Act of 1850 in 1852. In 1894 it came under the provisions of the Burgh Police Act of 1892, and under it the Town Council took for the Common Seal of the Burgh a representation of the Clock Tower which stands in the High Street. A watchmaker of the town, named Andrew Findlay, who died in 1865, left £30 to form a nucleus for a fund to be raised to erect a town clock. In course of time, and after other subscriptions had been obtained, the necessary amount of money was raised, and in 1871 the building of the tower was proceeded with. The tower is square, 55 feet high, and is constructed of Craignan granite and whinstone. The clock itself was presented by H. G. Murray Stewart, Esquire of Broughton, the superior of the Burgh.



GIRVAN

GIRVAN at one time was called Griffan, from two Celtic words meaning "a rapid stream," descriptive of the river for some miles and given to the parish.

The name so appears in a decree of locality dated 1666. Afterwards it became known as Invergarvan, from being situated on the river Girvan, formerly called Garvan. It is a Burgh of Barony under a charter of 1696, but it did not enjoy burghal privileges till, in 1785, Mr Hamilton of Bargeny commenced to exercise them. It adopted the Lindsay Act in 1889. As the Burgh is a seaport, under the Burgh Police Act of 1892, the Town Council took for a Common Seal, the representation of a three-masted ship in full sail on the sea. From each mast flies a small flag, and on the stern is a larger flag bearing in one corner a St. Andrews' cross.



GLASGOW

GLASGOW, the derivation of the name of which cannot be traced, was erected into a Royal Burgh by King James VI. in 1611, and in 1636 King Charles I. granted another charter which was ratified by Parliament in 1661. After the revolution all previous charters were confirmed by an Act of Parliament in 1690.

The Seal of the City has reference to the history of St. Kentigern or St. Mungo, the patron saint. The Seal may be thus described: In the centre a shield bearing an oak tree growing on a mound. At the base of the tree is a salmon lying on its back and holding a signet-ring in its mouth. Perched on the top of the tree is a robin redbreast, and on the left hand side an ancient hand-bell. The shield is supported by two salmon, each holding a signet-ring in its mouth. Above the shield, as crest, is a half-length figure of St. Kentigern, with his right hand raised in benediction, and bearing a crosier in his left. Beneath is the motto "*Let Glasgow Flourish.*"

To explain the meaning of the Seal we must refer to the history of St. Kentigern. He is said to have been the son of Thametis, a daughter of Lothus, King of the Picts, who had had secret intercourse with Eugenius III., King of the Scots. When her father perceived her condition he was very wroth, and demanded to know who was her lover. She, however, according to Jocelin, protested that she was innocent of all intercourse with man, whereupon her father, moved with rage, swore that she should suffer according to the law of his country as ordained by his ancestors in such matters. Jocelin then proceeds to relate that she was taken to the summit of a high mountain called Dumpelder, and thrown therefrom. But by divine intervention she fell to the ground unhurt. Her miraculous escape, however, did not lessen the wrath of the King and the people. By a new judgment she was ordered to be placed alone in a boat and cast forth upon the sea. Another account has no mention of the princess being cast from a mountain, but narrates that she, knowing her shame, and in dread of her father's anger, stole privately away and put to sea.

Both accounts agree as to the result. She was on the sea all night, and when morning dawned she was cast ashore safely on the spot where the town of Culross now stands. Here she kindled a fire and brought forth a son. St. Serf was living there at the time teaching a number of boys and training them for the service of God. He took the infant to his own dwelling, baptised him by the name of Kyentyern or Kentigern, and as he grew up initiated him into the mysteries of the faith. St. Serf regarded him with an especial fondness, and was in the habit of calling him "Mongah," which means "dear friend," and from this came the name of Mungo, by which the saint is now generally known.

The oak tree does not appear in the earliest Arms of the City, but instead of it there is a hazel branch which seems to refer to the legend of the fire put out by the companions of Kentigern. One of St. Serf's rules was that one boy should attend to the fire during the night when the rest were sleeping, so that the lamps in the church might be kept lighted, and divine service not be neglected for the want of light. On one occasion the boys, being envious of Kentigern, put out all the fires, so that when he rose to attend to the lights he could find no fire. Being thus made aware of the envy of his rivals, he determined to leave the monastery, and set out there and then. But when he came to the enclosing hedge better thoughts prevailed. He plucked a branch of hazel, and, animated by faith, prayed that his darkness might be enlightened by a new light, and a new lamp prepared for him whereby he might confound his enemies. He then made the sign of the Cross over the hazel branch, blessed it in the name of the Trinity, and breathed upon it. Immediately fire from heaven fell upon the branch and ignited it, and he thereupon went into the church and lit the lamps. Eventually Kentigern secretly departed from St. Serf, and settled down on the banks of the Molendinar burn, the district round about being, at that time, forest land, and it has been thought that the tree on the City Arms simply represents one of the forest trees. Here he built his church, and the bell shown on the Seal was used to call his followers together for worship, and was probably hung on one of the trees. The bell is said to have been brought by him from Rome, and was preserved in Glasgow for a long period under the name of St. Mungo's bell.

The robin redbreast perched on the top of the tree takes us back again to the boyhood of St. Kentigern. St. Serf, as mentioned under Culross, was very fond of birds, and in particular of a robin which had become very familiar and at home with him. Jocelin tells us that it was wont to rest upon his head or in his bosom, or to sit by his side as he prayed or read. One day his boys were amusing themselves with the robin. In doing so they handled it rather roughly, so that its head was torn from its body. Kentigern had taken no part in the play, yet the boys threw the blame on him when St. Serf came among them. But Kentigern took the bird into his hands, placed the head and body together, made the sign of the Cross, and prayed that the bird might be brought back to life. His prayer was answered, and the bird at once flew to St. Serf.

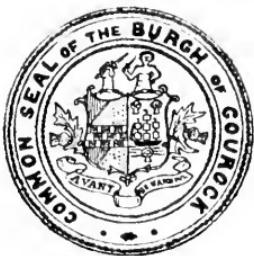
The legend of the fish and the ring is found in various garbs in all the countries of the world. The fish and the ring are connected with the Arms of the City of Glasgow by the following tale which is narrated at great length by Jocelin. Queen Langueith, wife of Roderick, King of Strathclyde, became too intimate with a young

soldier, and presented him with a ring set with a gem which her husband had given to her as a special mark of his love. The King was told of this but would not believe it, until one of the informers showed him the ring on the soldier's finger. He suppressed his anger, and one day during a hunting expedition he found himself alone with the soldier, and they sat down to rest. Being tired, the soldier fell asleep, when the King withdrew the ring and flung it into the Clyde. He then roused the soldier, who did not discover his loss, and they both returned home. In the course of the evening the King asked the Queen where her ring was. She replied that it was in a casket, and went ostensibly to seek it, but really sent to the soldier asking for it. He replied that he had unwittingly lost it. The King threatened the Queen with death if it was not produced. She, in desperation, sent to St. Kentigern making a full confession and imploring his aid. He pitied her, and told the messenger to cast a hook into the Clyde and bring him the first fish he caught. This was a salmon, and in cutting it open the ring was found inside. Kentigern immediately sent the ring to the Queen, who restored it to her husband and thus saved her life. She afterwards, by the precepts of the Saint, changed her mode of life and became a good and pious woman. Another legend has it that she lost the ring herself, though she dreamed that a bird had carried it away and dropped it into the sea, and it has been said that it is this bird which is represented on the tree.

The "New Statistical Account" says that discarding all these monkish fables we may conclude that the tree referred to the ancient forest which surrounded the cathedral, the bell to the cathedral itself, the ring to the episcopal office, and the fish to the scaly treasures poured by the beautiful river below at the feet of the venerable metropolitan.

Mr George Seton, in his "Heraldry in Scotland," remarks that these Arms have by some been regarded as affording a curious example of symbolical heraldry, and that in accordance with that opinion "the *Tree* is said to represent the Tree of Life; the *Bird*, the Holy Spirit; the *Bell*, the proclamation of the Gospel; the *Fish*, our blessed Saviour (of whom it was a favourite emblem in the early Christian Church); and the *Ring*, the marriage of the Church to Christ."

Kentigern is generally considered to have been the founder of the city of Glasgow, though the cathedral bearing his name was not erected until six centuries after his time. The motto is said to have originated from the following legend. On first founding his ecclesiastical establishment here, the saint appears to have experienced many vicissitudes, and indeed was at last driven from the place by the hostility of the then king. However, when King Redruth succeeded he was recalled, and it is said that on his approach to Glasgow the people crowded out to meet him. He began to preach to them, but only those in his immediate vicinity could hear, whereupon, by a miracle, the spot on which he stood was upheaved into a little mount, and thus he was seen and heard with ease by all. The words "Let Glasgow Flourish" are thus considered to be the beginning of the fuller hope, no doubt expressed by the saint—"Let Glasgow Flourish by the Preaching of the Word."



GOUROCK

GOUROCK adopted the Police Act of 1850 in 1858. The Common Seal of the Burgh rendered necessary by the Burgh Police Act of 1892 is as follows: In the centre is a shield with a Scotch Thistle on each side. The shield is vertically divided. The right hand division is crossed by a fess cheque *argent* and *azure*, the field above and below being *or* and *gules*. This has been taken from the Arms of the Stewarts of Castlemilk, who held the lands of Gourock till 1784, when they were sold to Duncan Darroch, whose great-grandson is now the proprietor of Gourock House, and is superior of the Burgh. Above is a right hand holding a dagger, and beneath is the motto "*Avant*," being the crest and motto of the Stewarts of Castlemilk. Nisbet describes their Coat of Arms thus: "*Or*, a bend *gules*, surmounted of a fessé chequé, *argent* and *azure*; so recorded in the Lyon Register for Sir Archibald Stewart of Castlemilk, Baronet, with the badge of Nova Scotia in the sinister canton: Crest, a dexter hand holding a sword proper: Motto *Avant*."

The left hand division bears a ship in full sail, with two oak trees above and one beneath. Above is a demi-negro holding a dagger in his right hand, and beneath is the motto "*Be watchful*," being the crest and motto of the superior. The oak trees show the arboricultural fertility of the estate, and the other devices bear witness to the fact that Duncan Darroch, the original purchaser, spent many years of his life in Jamaica, the ship indicating his voyages, and the negro is emblematic of the slavery which in his day was in full vogue on the American continent and in the West Indian Islands. He adopted these Arms on his return from the West Indies, when he purchased the estate of Gourock.



GOVAN

GO VAN adopted the Lindsay Act in 1864, and in 1884 registered a Coat of Arms in the Lyon Office, from which the Common Seal is taken.

As far back as the sixth century we find the town or village of Meikle Govan referred to as a place of importance. Before the place was constituted a Burgh it had as its crest a "sheephead," either because Govan being at that time a weaving village, the weavers would naturally choose the sheep, as the wool producer, for their crest, or because one of the archbishops of Glasgow had in his service a native of Rouen as a butler or cook, to whom he gifted lands in Govan, and whose descendants known as "Rowans" had the sheephead in their Coat of Arms. But as the sheephead was said to have had some legends of an immoral character connected with it, it was not continued in the Burgh Arms.

The Seal symbolises the ancient and modern industries of the Burgh. In olden times the district was famed for farming, and also for salmon fishing in the Clyde, and these are remembered in the sheaf of wheat crossed by a salmon, for crest, but the sheaf has been adopted from the Coat of Arms of Mrs Rowan of Homefaulthead. The modern industry of shipbuilding is shown in the shield bearing a ship on the stocks. Above are two five-pointed stars or mullets on horizontal lines or *azure*. These mullets were also taken from the Coat of Arms of Mrs Rowan. The shield is surmounted by a helmet, and below there is a Scotch Thistle. The supporters are, on the right hand side a ship-carpenter holding his mallet, and on the left hand side a draughtsman or engineer bearing a plan. The motto "*Nihil sine labore*" (Nothing without work), is appropriate.

Chalmers, in his "Caledonia," says that "According to Lesly, the parish of Govan obtained its name from the excellence of its ale, which, in his days, was famed over the whole of Scotland. This beverage (*oūos ἔχοθεων*, barley-wine), he tells us, was made without hops, and after being kept for about seven years, was found, in its taste and colour, to be so like Malvoisie (*Malveticum vinum*) as to be mistaken frequently

for this wine. Lesly supposed, therefore, it would appear, though he does not say this, that the name of the parish was composed of the two Saxon words *god win* (good wine).

"This etymology, whatever may be thought of it in other respects, is at least as good as another which has been hazarded, and with which we are afraid the Trustees of the river Clyde will be greatly shocked. As this river intersects the parish, it has been imagined that the name Govan may have been derived from *gamhan*, which in Gaelic is pronounced, we are informed, *gavan*, and signifies a ditch."



GRANGEMOUTH

GRANGEMOUTH, so called from being situated at the mouth of the Grange burn, was founded in 1777 by Sir Laurence Dundas, grandfather of the first Earl of Zetland, and owes its existence to the formation of the Forth and Clyde canal. The canal was opened in 1790, and the town soon became important from the traffic borne by the canal, and the proximity of the Carron Iron Works.

One of the principal industries is shipbuilding, and the first steamer built here was launched in 1839. But previous to this, in 1802, a vessel, whose motive power was steam, was built here by Symington for Baron Dundas, a predecessor of the Marquis of Zetland, which was called the *Charlotte Dundas*, after the wife of Baron Dundas, and this vessel was used as a tug for conveying barges up and down the canal. This Scottish canal tug was the first real steamboat.

In 1872 the town adopted the Lindsay Act, and under the Burgh Police Act of 1892 a Common Seal was designed. Being now an important seaport, one half of the shield in the Seal bears the representation of a primitive steamboat, in memory of the *Charlotte Dundas*, while above the shield is a representation of a modern steamer. The other half of the shield bears the Coat of Arms of the Marquis of Zetland, viz., a lion rampant within a double tressure flory-counter-flory. The motto above, "*Ingenium vincit omnia*" (Genius conquers all), refers to the rapid strides made in the science of engineering, as exemplified in the difference between the primitive steamboat and the modern steamer.



GRANTOWN-ON-SPEY

IN 1316 a certain John le Grant obtained from King Robert the Bruce a grant of the lands of Inverallan on the west side of the river Spey. About a century later the successors of this John le Grant purchased the lands of Freuchie which lay to the west of the lands of Inverallan. The Grants gradually acquired such extensive possessions that at the end of the seventeenth century they applied to the Crown to recognise their territorial importance, and in 1694 handed over all their lands to the Crown and received in return from William and Mary a Charter of Consolidation which united their estates into "one whole and free regality," and under which the town formerly called Castletown of Freuchie was constituted a Burgh of Regality and was known as the town or burgh of Grant, now Grantown. The town gradually became well known as a pleasant health resort, and in 1898 it came under the provisions of the Burgh Police Act of 1892, and under that Act adopted a Common Seal, which was designed by the late Marquis of Bute.

The Seal bears a shield with part of the armorial bearings of the Earl of Seafield, whose predecessors were owners of the lands. These are three antique crowns belonging to the name of Grant. Running across the shield three wavy bands are introduced, which are intended to represent the river Spey. The shield is surrounded by thistles, and the motto "*Stand Fast*" belongs to the Grant family, and is one of the mottoes of the Earl of Seafield, whose family name is Ogilvie-Grant, and who is entitled to sit in the House of Lords as Baron Strathspey. The war cry of this branch of the Grants was "*Stand Fast Craigellachie*," Craigellachie being a large rock situated on the left bank of the Spey about a mile from Charlestown of Aberlour, and which was one of their rallying places.

The crowns have no special significance, indeed Nisbet remarks that "crowns within the shield are no more marks of sovereignty and dignity than lions, horses, mullets, or buckles, or other armorial figures."



GREENOCK

GREENOCK was erected into a Burgh of Barony in 1741, and under the Reform Act of 1832 became a Parliamentary Burgh. It is one of the most important seaports on the Clyde, and for many years has been famous for its sugar refineries. The Seal of the Burgh has a three-masted ship in full sail on the sea, and carrying a flag, with a St. Andrews' Cross, at the stern. On the horizon on each side are two smaller vessels. In the foreground is a quay, with barrels presumably containing sugar. A workman is rolling one of these, while another man, with arm outstretched and leaning on a staff, evidently giving directions, is standing near by. The Seal thus refers to Greenock being a seaport, and to its trade.



H ADDINGTON

H ADDINGTON is said to have been erected into a Royal Burgh by King David I., but this is uncertain, as all its ancient records were destroyed by the English in some of their numerous raids into the southern and eastern counties. A charter from King James VI. dated 13th January 1624 confirms all the ancient rights and privileges of the Burgh.

The town appears to have derived its name from a Saxon named Halden or Huddin, who settled with his followers on the banks of the Tyne. Chalmers, in his "Caledonia," says, "We first see it, in record, during the 12th century, as the demesn town of the Scottish King. The beneficent David I. possessed it as his *burgh*, with a church, a mill, and other apurtenants of a manor."

The Common Seal of the Town Council is very interesting, being adapted from the old Seal of the Royal Burgh, which is described by Laing in his "Supplementary Catalogue of Scottish Seals" thus: "A figure of the King (David I.) crowned, sitting on a throne, his right hand resting on a shield bearing the Arms of Scotland, his left holding a sceptre terminating in a fleur-de-lis. Counter Seal—a goat reared on his hind legs browsing on an apple tree (?). Background diapered of a lozenge pattern." The Town Council Seal bears two shields, the one containing the King, and the other the goat with the tree.

The origin of that part of the Seal showing King David is self evident, he having been said to have founded the Burgh, but from whence the goat and the tree originated is not quite so clear. In the Middle Ages Seals were in use which bore designs from a classical source, and in many of these Babrio's fable of the Vine and the Goat is pictorially delineated. The fable narrates that a goat ate the leaves of a vine, whereupon the vine threatened the goat, saying that it would nevertheless produce grapes, and that when the wine was made from these, during the Dionysian mysteries, the goat would be sacrificed to the gods. It has been considered probable

that the engraver of the old Seal of Haddington had seen some ancient carvings from which he took the subject for the Seal. This may be so, but seeing that there is near Haddington a burn called the Goat Burn, and a place called Goatfield, it is possible that that division of the Seal may have had reference to some now forgotten legend in which a goat and an apple tree, as Laing calls it, had a prominent position, the more so, as the tree bears more resemblance to an apple tree than to a vine.



HAMILTON

THE "Old Statistical Account of Scotland" says that it is difficult to determine at what period the town of Hamilton was built, but that one old house bears the date of 1533, and that parts of still older houses were then standing. The Account proceeds that there is writing preserved among the town records which bears to have been presented to the Court of Session in 1580, and which sets forth that the "town was erected into a free burgh of barony by the King's most noble progenitors in the year 1456." It is then stated that in 1548 Mary, Queen of Scotland, created it into a free Royal Burgh, but that the rights and privileges then acquired from the Crown were, after the Restoration, resigned into the hands of William and Ann, Duke and Duchess of Hamilton, who in 1670 restored to the community its former possessions and erected it into a Burgh of Regality dependent on them and their successors. Now, under the Reform Act of 1832, it is a Parliamentary Burgh.

The Arms of the town were granted by the Duke and Duchess of Hamilton when it was made a Burgh of Regality. These Arms are part of the ducal Arms of the house of Hamilton, viz.: On a shield *gules* three cinquefoils *ermine*. The shield is surmounted by a helmet with mantling, and above that, as crest, one cinquefoil. Above all is a scroll with the motto "*Sola nobilitat virtus*" (Virtue alone enobles).

Nisbet tells us that the family of Hamilton derived their descent from the old Earls of Leicester in England, and Mellant in Normandy, who carried *gules*, a cinquefoil *ermine*, the paternal coat of Mellant, and regarding the cinquefoil he says, "The French call them *quintefeuilles*, and we cinquefoils (5 leaves), and are represented pierced or voided in the centre. Menestrier, in his 'Rise of Arms,' tells us that cinquefoils were anciently used by those who went to war, as distinguishing badges, because it was latined *Vinca pervinca*, which name seems to be lucky, having some resemblance of Victory."

The old name of the Burgh was Cadzow, still found in Cadzow Park in the neighbourhood. Hamil is an English surname, and in 1291 the place was called Hamelton, and it is known that one, Walter Fitz-Gilbert, also called Hamilton, held the lands in 1296, and probably the place took its name from an ancestor of his called Hamil, who in all likelihood settled there and called his residence Hamil's *tun* or hamlet.



HAWICK

HAWICK, as a free Burgh of Barony existed from a very early period. It was constituted a Parliamentary Burgh in 1868, and the Seal of the Burgh is as follows : On a shield an altar with an open bible. On one side a flag with the date 1514, and on the other side a heart ensigned with an imperial crown. On a chief a lamp with two branches, burning.

The name of Hawick is purely Saxon—*Haw* meaning a mansion-house, and *wic*, the bend of a river, where villages were formerly built, and which refers, in this case, to the bend of the Slitrigg where it falls into the Teviot. Here the chief Saxon settler built his mansion, and around it the village sprung up, and at the same time the church was erected. The altar and open bible on the Seal refer to this church, which was dedicated to the Virgin Mary in 1214.

The first charter was granted to Hawick in 1537 by Sir James Douglas of Drumlanrig confirming to the Burgh all its privileges, as the previous documents had been destroyed during the English raids, and hence appears the Douglas heart. This charter was confirmed by Queen Mary in 1545.

The lamp refers to a stipulation in the first charter as follows : One James Blair was taxed with "one penny of the Kingdom of Scotland, upon the ground of his half *particale* for finding and furnishing one lamp or pot, of burning oil, before the altar of the parish church of Hawick in time of high mass and vesper prayers, all holy days of the year, in honour of our Saviour Jesus Christ, and praying for the souls of the barons of Hawick, the founders of the lamp and their successors."

The flag refers to the defeat of a body of English after the battle of Flodden in 1514, which skirmish is mentioned by Sir George Douglas in his "History of Roxburgh, Selkirk and Peebles" thus : "Though Surrey's army had been disbanded after the battle, Dacre, the English warden of the Mid Marches, preyed in successive raids on the well nigh defenceless Borders. . . . The story, which lacks confirmation, is simply that a party of the raiders approached the town of Hawick and threatened it. Its adult population, under Douglas of Drumlanrig, had been swept off almost to a man in the recent great defeat and slaughter. But the inexperienced youth of the place rose equal to the occasion. Sallying forth from the town, they

found the Englishmen at Hornshore, a deep pool two miles further down Teviot, and having fallen upon and routed them, captured and bore away their pennon. This flag, or at least a copy of it, is said to have been borne at the annual ‘common riding’ ever since. It bears a saltire *or* upon an azure field, which has led the most recent investigators of its history to conclude, on heraldic grounds, that the men from whom it was taken were retainers of the Priory of Hexham.”

The following, from the New Statistical Account, are from an ancient song, sung during the common riding by the cornet and his attendants, and joined in by the crowd :—

“ We'll a' hie to the muir a-riding,
Drumlanrig gave it for providing
Our ancestor of martial order,
To drive the English off our border.

At Flodden-field our fathers fought it,
And honour gained, though dear they bought it ;
By Teviot side they took this colour,
A dear memorial of their valour.

Though twice of old our town was burned,
Yet twice the foemen back we turned,
And ever should our rights be trod on,
We'll face the foe to Tirioden.

Up wi' Hawick, its rights and common,
Up wi' a' the Border bowmen !
Tiribus and Tirioden,
We are up to guard the common.”

The phrase “ Tiribus and Tirioden ” was the ancient war cry of the inhabitants of the town , “ which ” the writer of the New Statistical Account says “ being retained from the age of the Saxons, or borrowed from the Danes of the neighbouring district of Northumberland, who have left many words on the border, is allied, as Dr Jamieson supposes, to the Anglo-Saxon *Tir* or *Tyr*, which denotes one of the Teutonic deities, and according to some the son of Odin ; and hence, the first word may be understood as making tolerably good Anglo-Saxon, *Tyr haebbe us*, may Tyr have us in his keeping, whilst the other conjoins the names of Tyr and Odin, whose united aid is supposed to be invoked.”



HELENSBURGH

IN January 1776, Sir James Colquhoun of Colquhoun and Luss advertised the lands of Malig or Malrigs, which he had purchased from Sir John Shaw of Greenock, for feuing purposes. This was gradually done, and for several years the slowly growing town was simply known as Muleig or New Town. The superior, Sir James Colquhoun, having married Helen, the daughter of Lord Strathnaver, the town, in honour of her, then received the name of Helensburgh. In 1802 a charter was granted erecting it into a free Burgh of Barony, and in 1846 a Police Act was obtained under which it was governed for many years.

The Common Seal of the Burgh bears the date, 1802, of the erection of the town into a free Burgh of Barony. The greyhound, hart's head, motto "*Si je puis*" (If I can), and, in the right hand side of the shield, the cross or saltire engrailed *sable*, and the hand (the badge of Ulster), are adopted from the Arms of Colquhoun of Colquhoun and Luss. The three stars or mullets on the other side are taken from the Arms of the Duke of Sutherland, one of whose titles is Baron Strathnaver, while the savage wreathed about the temples and waist with laurel, and bearing in his left hand a club resting on his shoulder (which is one of the supporters of the Arms of the Duke of Sutherland) is here taken from the Arms of the Earldom of Cromartie, the two houses having been connected. Sir Walter Scott in "Ivanhoe," describing the Passage of Arms at Ashby, and speaking of the five pavilions which were erected for the five knight challengers, says that before each pavilion the shield of the knight was hung and beside it his squire stood "quaintly disguised as a salvage or silvan man, or in some other fantastic dress, according to the taste of his master, and the character he was pleased to assume during the game," and he adds in a foot-note that "this sort of masquerade is supposed to have occasioned the introduction of supporters into the science of heraldry."

The ring hanging from the shield bears the badge of the Baronets of Nova

Scotia, an order contemplated by King James VI. of Scotland and I. of England, and created by King Charles I. for the advancement of the colony of New Scotia in North America, called Nova Scotia. Sir James Colquhoun was created one by King Charles I. On 17th November 1629, King Charles I. granted to these baronets permission to wear about the neck, suspended from an orange coloured silken ribbon, a gold oval species of medal, bearing in an escutcheon *argent* a cross or saltire *azure*, the standard of St. Andrew, countercharged, surcharged, with an inescutcheon of the Royal Arms of Scotland, namely, Sol a lion rampant within a double tressure, counter-flory with *fleurs de lis*, mars, having an imperial crown above the inescutcheon, the whole encircled with the motto "*Fax Mentis honestae Gloria*" (Glory is the light of a noble mind) which was that of Henry, Duke of Rothesay, eldest son of King James VI., but who died in youth. In the Seal, however, the lion and other details are not perceptible.

The origin of the hand mentioned above, the badge of Ulster, is as follows. It is part of the Arms known as "the open red hand of Ulster," and commemorates the daring of an Irish adventurer known as O'Neile, who on one occasion vowed to be the first to touch the shores of Ireland. Finding his boat outstripped by others, he cut off his hand and threw it on the shore, which it thus touched before his companions could land, and his descendants adopted the "open red hand" as their badge. When King James VI. and I. created two hundred baronets in 1611, "for the amelioration of Ulster," he permitted them to place on their armour the "open red hand" thus—in a field *argent* a sinister hand couped at the wrist *guies*.

The motto "*Cnoc elachan*" beneath, means "the Willow Hill," and was the war cry of the Colquhouns, the Willow Hill probably being their rallying place.



H U N T L Y

H UNTLY is a Burgh of Barony under a charter granted by Queen Mary in 1545 to the then Earl of Huntly. In 1833 it adopted the Police Act of that year, and under the Burgh Police Act of 1892 designed a Common Seal.

The Seal bears a representation of the ruins of the old Castle of Huntly which was one of the seats of the old Dukes of Gordon. In these days it was known as Strathbogie Castle, and in the thirteenth century belonged to the Strathbogie Earls of Atholl. It was given by King Robert Bruce to Sir Adam Gordon of Gordon in Berwickshire, whose ancestors took their surname from the barony of Gordon in that county, and who was killed at the battle of Halidon Hill on 20th July 1333. In 1594, after the battle of Glenlivet, it was destroyed by fire, and in 1602 was rebuilt by the first Marquis of Huntly. About 1760 it was abandoned, and now only its ruins remain, with a few vaults of the original castle. These ruins comprise a large round tower, with a great hall 43 feet long and 30 feet broad.

The Seal bears the motto "*Utile dulci*" (the useful is charming), but the application of it is very obscure.

The name "Huntly," meaning a hunting lea or meadow, originally belonged to a village in Berwickshire which has now disappeared, and was brought north by the Gordon family when they took possession of their new lands.



INNERLEITHEN

INNERLEITHEN adopted the Lindsay Act in 1868, and under the Burgh Police Act of 1892, the Common Seal of the Burgh was designed by Mr George Hope Tait of Galashiels, to whom I am indebted for much information regarding it. The town is the "St. Ronan's Well" of Sir Walter Scott, and St. Ronan being the patron saint of the Burgh, the Seal refers to two incidents in his life. He is said to have been one of the monks of Iona, and from there came to the Scottish mainland preaching the gospel. One of the places to which he came on his mission was Innerleithen, and the Seal commemorates his arrival and an episode of his sojourn there.

In the centre of the Seal is a shield divided into quarters, the transverse division being embattled. The colouring of the first quarter is *gules*, of the second *or*, of the third *argent*, and of the fourth *azure*. The shield bears a representation of one side of a huge sign which, Sir Walter Scott tells us, hung over the door of the inn, depicting the legend in which St. Ronan is reputed to have "cleikit the deil by the hint hoof" with his episcopal crook, and the inn is still known as the Cleikum Inn. Above is St. Ronan in a boat bearing his crook or crosier, and a lantern, with his name on a scroll, which commemorates his arrival at the place bearing the lamp of truth. The shield is supported on the one side by a fox, and on the other by a hare, with the motto, on a scroll beneath, "*Watch and Pray*," the scroll entwining two thistles. These animals were chosen because that part of the country being a section of Ettrick Forest, they were the favourites of the chase, and they also possess attributes and characteristics strangely opposite, dexter and sinister as it were, and thus harmonise with the charges (the saint and the devil). The motto may also be given a double rendering—*Watch and Pray*, or, *Watch*, like the hare, and *Pray*, as does the fox. Two banners are placed at the sides bearing the words "Live and Let Live."

In 1827 a club, called the St. Ronan's Club, was formed, and annually at Innerleithen, patronised a great yearly celebration of athletic sports called the "Border Games," which are still held, and in connection with which Mr George Hope Tait inaugurated, in 1901, a ceremony called the St. Ronan's Cleikum Ceremony, thus

reviving the interest in the legend of St. Ronan. This annual festival and procession is held in the second week of August, and the proceedings are as follows. On the Friday evening the patron saint is installed. He is represented by the dux boy of the school for that year, who, taking possession of the Cleikum Crosier, hands the lantern to the lantern bearer, and distributes crooks to his twelve followers, in readiness for the procession of the following day. In 1902, Mr Tait, at the proceedings on the Friday evening, made a presentation of a new Cleikum Crosier to the Burgh. The crosier is "made of walnut, bog-oak, and hickory wood, mounted in silver and richly covered with celtic ornament, and represents the period. A grim sinister head, the tongue of which forms the extension of the crook, and involved in a series of characteristic interlacing gives the staff a very spirited effect. It bears the following inscription:—'St. Ronan's Crozier, presented to Innerleithen by Geo. Hope Tait, 1902. Cleikum A.D. 737.'" This date is said to be the year of the death of St. Ronan, who was then Abbot of Kingarth in Bute. Mr Tait remarked, when presenting the crosier to the custody of the provost, that he was reminded of the many temptations which necessarily beset the path of those who occupy the civic chair, and that in all such contingencies the provost would henceforward be free to consult the mystic charm of the Cleikum Crosier. Mr Tait then said—"He remembers the legend: let him also recall the valour, the determination, and the victory it achieved for old St. Ronan, when

"Battlin' nobly wi' his back,
Yerkit to the wa',
Bauld St. Ronan hooked the Deil
An' gaed his leg a thr'a',
He gied his leg a thr'a'
The crafty Cleikum thr'a',
An' provost game may dae the same
And keep the deil awa'."

On the Saturday the procession takes place, the first part of the proceedings being a masonic ceremony at the Runic Cross, a relic of antiquity held in great veneration. The representative of St. Ronan and his lantern bearer pass up through a double line of the brethren to the cross where he is congratulated by the R.W.M. and a quaint symbolic service takes place. At the inauguration of the ceremony, Mr Tait, as the originator of the idea, and the author of the ceremonial, first explained the reasons for it. He said that by the adoption of arms, literary reference, and romantic repute, Innerleithen is associated with the life and Legend of St. Ronan, and continuing, he said "That this vigorous story, handed down through the mists of antiquity, is anything more than a rude myth, we do not doubt. It was the custom in these early ages to enforce truth by the aid of pictures, and doubtless something in the action and determination of St. Ronan in grappling with the ignorance and evil of his day led to the illumination of a missal portraying symbolically his encounter with, and victory over the devil; that being achieved by his only weapon, familiarly known as the Cleikum Crosier or Crook. To associate more fully the legend with its literary setting, we utilise as a further part of this ceremony the waters of St. Ronan's well, which Sir Walter Scott has rendered so famous." The

very Rev. Chaplain, Brother Boyd, was then called upon to undertake the remaining part of the ceremony. He said "As the fraternal brotherhood of free masons attached to Lodge St. Ronans No. 856, cherishing the sentiment attaching to the history of this stone, which you have now viewed, we ask you, in order to impress the occasion of your coming here to relinquish the staff you now hold and extend your hands. [Water from St. Ronan's Well was then laved on the outstretched hands of the representative.] May the water thus poured upon your open hands remind you of the many blessings vouchsafed to you in the beginning of your days, and with all your gettings may you get wisdom. As a symbol of the wider freedom to which you have come—as a token of that purity of character to which you may attain, and the viewless altitude to which by the exercise of your intellect you may soar, we ask you to liberate these doves. (At this point the boy liberated a number of captive doves). And may peace, truth, liberty, and the love of men fire and fortify you and all who succeed you in your office of honour."

After this, the representative of the saint, still accompanied by his lantern bearer, returns, and in the evening the weird spectacle of firing the pyre on Caerlee Hill is performed. This is an effigy of evil, which St. Ronan, through his representative, sets fire to, and utterly consumes, and finally the saint returns to the town, and the ceremonies are over for the year.



INVERARY

THE earliest notice of Inverary is in a charter dated 8th May 1472 granted to Colin, first Earl of Argyll, erecting Inverary, or "Inoureyra" as it is there spelt, into a Burgh of Barony. It takes its name from being situated "on the Aray," and Queen Mary in 1554 "for policie to be hade within this realme, and increasing of vertue within the samyn, created the burgh of the Innerrara a free royal burgh forever—appointed Archibald, Earl of Ergile, customer of the burgh for life, and gave power to the Provost, Baillies, Councillors, community and inhabitants to build a pretorium for the administration of justice." This "pretorium" was used till about 1754, and was the first of the kind in Argyleshire. Then another court house and prison were built, which is now used by the Chamberlain of Argyll as an office. The town obtained another charter from King Charles I. in 1648.

The Seal bears in the centre a shield, with horizontal wavy lines representing the sea, and with five herrings swimming into a net which is shown suspended at one side. Above the shield is the name *Inverary*, and surrounding the lower part, the motto "*Semper tibi pendeat halec*," which may be freely translated "May the fish sauce always be ready for you."

As the principal industry of the Burgh is the herring fishing in Lochfyne, the design speaks for itself, and is intended to represent a net set in the loch with herrings entering it.

The motto, however, requires a word of explanation, as it seems to refer to the fishing industry being the most important of all industries, and the Lochfyne herrings being the finest of all fish. The Latin word *halec* or *alec* is translated in dictionaries as "the sediment of a costly fish sauce called *garum* ; and the meaning of *garum* is given as "a thick sauce-fish sauce." This *garum* was much used by the Romans in almost all their dishes, and seems to have been very expensive. It is said that the most esteemed was that which came from Antipolis and Dalmatia, but Horace praises that made at Byzance, and says that it was considered the best as well as the most expensive. Pliny says that *garum* is a liquid of a very exquisite nature made from the intestines of fish, and several parts which would otherwise be discarded. These are macerated in salt, and, he says, *garum* is, in fact, the result of their putrefaction. He also remarks that it was originally prepared from a fish called "*garos*" by the

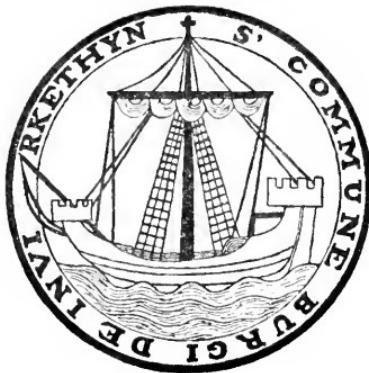
Greeks. He then proceeds to speak of "*alec*," which, he says, is the refuse of garum, or its dregs when imperfectly strained. He also tells us that in course of time this alec became a great object of luxury, and that an infinite number of different kinds of it were made, and he adds that garum also became much improved, and was made to resemble the colour of old honied wine, and that it was so pleasantly flavoured as to admit of being drunk as a beverage. Possibly the Romans knew the delicacy of the Lochsyne herrings, and from their indulgence in them, or the alec made from them, the motto may have originated.

From time immemorial this part of Lochsyne has been celebrated for its herrings, and the "Old Statistical Account" says that the harbour of Inverary was anciently called *Slochk Ichopper*, meaning a Gullet where vessels bought or bartered for fish, and it goes on to say that "anciently the French merchants used to come and barter their wines for herrings, as there is a point of land, about 3 miles south of Inverary, still called the Frenchman's point; and the tradition of the country is that it was to that particular spot the herrings were in use to be brought, in order to be cured and sold."



INVERGORDON

INVERGORDON adopted the Lindsay Act in 1864, and under the Burgh Police Act of 1892 took an anchor for its Common Seal. When, by the Town Councils' Act of 1900, the Commissioners became Town Councillors, that Seal was discarded and a new one adopted. Now, the Seal of Invergordon is a representation of the sculptured figure of Neptune on the pediment of the Town Hall. The Town Hall is a handsome Italian structure, and its erection was completed in 1871.



INVERKEITHING

INVERKEITHING is as ancient as the days of King David I., who occasionally lived there, and seems to have granted it a charter, as there is a charter from King William the Lion confirming a previous one. It occupies the north end of the Queen's Ferry. King David granted "the passage and ship of Inverkeithing" to the monks of Dunfermline in 1129, and the Seal of the Burgh represents and commemorates this ship or ferry-boat. The Seal shows a galley on the water with embattled prow and stern. The sails are furled, and the mast bears a cross at the top.



INVERNESS

In all likelihood Inverness, which was at one time the seat of the Pictish monarchy, was erected into a Royal Burgh by King David I., but King William the Lion granted four charters to it confirming all its rights and privileges, and King James VI. in 1591 granted it what is known as the *great charter*, which was ratified by Parliament in the reign of King Charles II.

The Seal of the Burgh is as follows: On a shield the Saviour upon the Cross, referring to the Chantry Altar of the Holy Rood or Cross which was erected near the old church of St. Mary in Inverness. The shield is supported by an elephant and a camel. Above the shield is an ancient helmet, and above that, for crest, a cornucopia. Above the whole is a scroll bearing the motto "*Concordia et Fidelitas*" (Concord and Fidelity). The foreground is strewn with thistles.

At one time Inverness carried on a large trade with the east, and the crest and supporters were assumed as representative of this. Probably they were suggested by the Arms of the African and Indian Company of Scotland which Nisbet tells us were *azure* a St. Andrew's Cross, cantoned with a ship in full sail in chief, and a Peruvian ship in base, in the dexter flanque a camel with a burden of goods passant, and in the sinister flanque an elephant with a tower on its back all *argent*.

Showing the importance of Inverness long ago, as early as the year 1249 an old English chronicler, Matthew Paris by name, records the building of a large ship at Inverness, "a wonderful vessel" he calls it, for the Earl of St. Pol and Blois, which was intended to convey him and his retinue to the east on a crusading expedition, and also no doubt for the purposes of trade. Inverness also at one time carried on a large trade with Flanders, and Hector Boece, writing more than three hundred years ago, states that long previous to his time "a concourse of German merchants annually resorted to the town for the purposes of trade."



INVERURIE

INVERURIE has been a Royal Burgh from time immemorial, as is mentioned in the charter of Novodamus granted during the reign of Queen Mary in 1558, where it is stated that the town had been a Royal Burgh beyond the memory of man. The original charter had been long lost.

The Seal of the Burgh bears a shield with two castles in chief, and beneath, a cross with a crown in the centre. Above the shield is the motto "*Urbs in rure*," and on each side is a Scotch thistle bearing four flowers.

Inverurie has long been the capital of the Garioch, which, at an early period, possessed two castles for the protection of the district. One of these was the Castle of Inverurie which was built on what is known as the Bass. Tradition says that the Bass, as now seen, is an artificial mound which was raised over the Castle when it was filled with victims to the plague. The town is situated between the rivers Don and Ury, hence its name, from the Gaelic *Inbhir* "meeting with" Ury, and that part of the Bass next the Ury is built up as a protection against the current, and also, so it is alleged, to prevent the fulfilment of a prediction by Thomas the Rhymer, who said:—

"When Dee and Don both run in one,
And Tweed shall run in Tay,
Ye little river of Ury
Shall bear ye Bass away."

The other castle was that of Dunnideer, the historic capital of the northern Picts, and said to have been built by Grig or Girig, one of their kings. Here the Earls of Mar, of the Stewart Royal family, held their Courts of Regality, and at another period Inverurie Castle was the seat of the Regality Court.

In connection with these castles, Dr Davidson, in his work entitled "Inverurie and the Earldom of the Garioch," says: "Two great maories almost divided what is

now called Aberdeenshire between them at the period when history first sheds a little light upon the north of Scotland. The mountainous region occupying the south and west was under the Mormaors of Mar; the great seaward plain, between the level portions of the Don and Deveron, was held by the Mormaors of Buchan. The latter dignity goes back to about 580 A.D. Between these lords of the hills and lords of the valleys were interposed the districts of Garioch and Strathbogie, which were 'in the crown,' or more directly subject to the king." The two castles shown on the shield represent the Castles of Inverurie and Dunnideer, the strongholds of these two Mormaors.

The cross and the crown with the thistles round the shield seem to be taken from the Coat of Arms of the Earls of Kintore. The first and fourth quarters of their Arms bore a sceptre and sword in saltire (here represented by the cross), with an imperial crown in chief, all within an orle of eight thistles of the second, as a Coat of Augmentation for preserving the Regalia of the Kingdom from the hands of Cromwell. This episode in the history of the Scottish Regalia is as follows. After the battle of Dunbar the Regalia had been placed in Dunnottar Castle, which was besieged by the English to endeavour to obtain possession of these symbols of Scottish sovereignty. As the garrison was running short of provisions the Governor, George Ogilvy of Barras, formed a plan along with Mr Granger, minister of Kinneff, to secure the safety of the Regalia. A report was first spread that these treasures had been taken abroad by Sir John Keith. The minister's wife then obtained permission from the English general to take out of the castle some bundles of lint. She concealed the Regalia among the lint, and boldly carried them unsuspected through the English camp. When she arrived at Kinneff they were buried under the pulpit, and when the castle was finally surrendered great cruelties were practised on all parties to try to force them to reveal the secret. It was, however, closely held, and after the Restoration rewards were given to those concerned. Sir Walter Scott remarks that these rewards "do not appear to have been very accurately accommodated to the merits of the parties. Sir John Keith, whose name had only been used in the transaction as a blind to put the English on a wrong scent, was created Earl of Kintore, and Ogilvy was made a baronet; but the courageous minister, with his heroic wife, were only rewarded with a pension in money."

The motto "*Urbs in rure*" (Town in country) is said to have taken its origin in the Roman occupation of Britain. Dr Davidson, in his work before alluded to, says: "The Roman legionaries, who, far from home in their Caledonian march, beheld the Tiber and Campus Martius in the Tay and its Inches, would experience a like pleasant surprise when, after a dull tramp from Normandykes, they emerged from the forest of Crichie. They would suddenly behold close at hand, across the sparkling current of the Don, a hamlet of agricultural fishermen dotting the Stanners between the banks of the two rivers, with the picturesque Bass presiding over the populous little peninsula, and in the background the green or wooded heights of the Davo and Knocklingewe ascending shoulder above shoulder to the clear-cut graceful outline of Benachie. To the Roman soldier, whose highest ideal of home comfort was *rus in urbe*, the exclamation *urbs in rure* would come naturally upon the sight."



I R V I N E

IT would appear that Irvine had been a Royal Burgh previous to the reign of King Alexander II., as among the records of the Burgh is a charter by that monarch confirming some royal grants, but from whom they were obtained is now uncertain. In 1308 King Robert the Bruce re-erected Irvine into a Royal Burgh, mentioning it as a place of great antiquity, and from him the town obtained the right to use the royal crest on its Arms, and which appears in them as, on a shield "a lion sejant, full-faced, *gules*, crowned or; holding in his dexter paw a naked sword proper, and in the sinister a sceptre, both erect." The lion is represented on an imperial crown. On one side of the shield is a lion holding in his forepaws an uprooted tree, and regarding this and the motto "*Tandem bona causa triumphat*" (A good cause triumphs in the end), the late Marquis of Bute in his work on the "Arms of the Royal and Parliamentary Burghs of Scotland," says that "there seems reason for various causes, including the motto now in use, to believe that the present form of the arms dates only from the Restoration period, and the rather decadent heraldry of the whole thing points in the same direction." He adds that the tree "perhaps represents the Royal Oak, in memory of the celebrated incident of the escape of Charles II." On the other side of the shield is a shrine containing an image of the Virgin and Child, which apparently refers to the fact that the Parish Church is dedicated to the Virgin, and there are certain horse-races held near Irvine about the time of the Assumption, which are known under the name of the Marymas Races, and which are inaugurated with great ceremony.



J E D B U R G H

JEDBURGH seems to have obtained its first charter from King David I., but this is uncertain, as all its ancient documents were destroyed during the fierce border forays.

The Seal of the Burgh was originally "*Azure a unicorn tripping, ringled, maned and horned,*" but this was discarded, and a new one was adopted to commemorate the border riders mentioned below, and which was recorded in the Lyon Office about 1680 as "*Gules—on a horse salient argent, furnished azure, a chevalier armed at all points, grasping in his right hand a kind of lance called the Jedburgh staff.*" Above is the motto "*Strenue et prospere,*" meaning "Strenuously and successfully."

The "Old Statistical Account" says that the name of the town was probably derived from the Gadeni, a tribe who anciently inhabited the country between Northumberland and the river Teviot, and that perhaps it was their capital city, and hence obtained the name of Gadburgh or Jedburgh. Chalmers in his "Caledonia" tells us that a village and a church on the Jed was founded by Eccred or Eggrid, Bishop of Lindisfarne, before the middle of the ninth century. After that the castle was erected, and the town rose under its shelter. The castle was one of the favourite abodes of King Malcolm IV., where he died in 1165. In 1291 Jedburgh Castle was given over to the charge of Brian, the son of Alan, by King Edward I. of England, and thereafter for many years warfare was waged between the Scotch and English which involved Jedburgh in bloodshed and devastation. But long previous to this, in fact since the dawn of authentic Scottish history, this neighbourhood had been the scene of both national and civil warfare.

It was during the above period that the border riders, armed with the Jedburgh staff, as on the Seal, became famous. The Jedburgh, or Jethart staff, or "iron-knobbed staves of Jedburgh," consisted of a piece of tempered iron four feet long fastened to the end of a stout staff, and were manufactured at Jedburgh. John

Major, in his "Greater Britain," while describing the battle of Bannockburn alludes to the fierce onslaught made by the border riders upon the English.

The last of the border skirmishes took place in this vicinity on 7th July 1575 at a place called the Redswair, a mountainous ridge of the Carter Hill. It was the custom for the wardens on each side of the border to meet on certain days and deliver up offenders against either country. On the above date, Carmichael, the Scottish warden, met Sir John Foster, the English one, who was attended by the men of Tynedale, and they were more numerous than the Scottish Borderers. A dispute arose between the wardens, during which Sir John Foster told Carmichael he should match himself with his equals. On this, the English, raising their war-cry of "To it, Tynedale," assailed the Scots, who would have been repulsed had not a band of the citizens of Jedburgh arrived in time, and drove the English off the field, capturing Sir John Foster and many others. This skirmish is known as the "Raid of the Redswair, and, as regards the part the Jedburgh men played in it, is commemorated in Border Minstrelsy thus:—

"Then raise the Slogan with ane shout,—
Fy Tyndale to it ! Jeddart's here !

And surely then the game gaed right,
Frae time the foremost of them fell ;
Then ower the knowe without good night
They ran with many a shout and yell."



JOHNSTONE

JOHNSTONE adopted the various Police Acts in 1857, and in 1893, under the Burgh Police Act of 1892, devised a Common Seal. This consists of a shield with a Scotch Thistle on each side, and, above, the Scottish Lion rampant, with the motto "*Gang Forward.*" The shield is divided by a cross into quarters. In the first is a spinning wheel; in the second a pair of scales; in the third a beam engine; and in the fourth a bee-hive, the whole symbolical of industry. At one time hand-loom weaving was extensively practised, but has been given up for some time, the principal industries now being foundries, machine works, boiler making, paper making, linen thread works, and cotton mills. Before 1781 only ten persons resided on the site of what is now the Burgh, but in that year the first cotton mill was built, which gave an impetus to the building of other factories, and also of dwelling houses, and since then it has "gone forward" rapidly in the march of progress.



KEITH

THE Burgh of Keith in Banffshire is composed of the three villages of Old Keith and New Keith on the right bank of the river Isla, and Fife Keith on the left bank. These three adopted the Lindsay Act and were constituted one Burgh under the name of Keith on 27th September 1889. Under the Burgh Police Act of 1892 a Common Seal was designed as follows:—

The Seal is circular and contains three smaller circles. The upper circle bears the representation of a spinning wheel as symbolical of the largest manufactory in the Burgh, viz., the Islabank Tweed Manufactory. The two circles on either side contain respectively a sheaf of wheat and a plough, symbolical of the agricultural interests, the Burgh having flour mills. Beneath is shown a ruined castle which goes under the name of "Lord Oliphant's Castle," Lord Oliphant having been a Senator of the College of Justice, and at one time proprietor of the lands in the neighbourhood. Part of this castle is said to have projected over the waterfall known as the Lin of Keith. Tradition relates that at one time some plate was hidden in the pool here, and the "Old Statistical Account" says "the foundation failed and the whole submerged to the bottom. His Lordship brought experienced divers from England, the first of whom, having gone down, floated after a considerable time to the surface, his bowels torn out: none of the rest had resolution to make another essay, and the Plate was lost."



K E L S O

KELSO, a free Burgh of Barony since 1634, adopted the Police Act of 1833 in 1838, and under the Burgh Police Act of 1892 took for its Common Seal the Arms of the ancient Burgh of Roxburgh, which is now extinct. In the centre of the Seal is a shield suspended from the central branch of what appears on the Seal as now shown to be seven cornucopiae, and supported by two birds. These two birds differ slightly from each other, and are apparently intended to represent the male and female of the species. The shield contains the Scottish Lion rampant. Laing, in his "Supplementary Catalogue of Scottish Seals," says, regarding the Seal of the Royal Burgh of Roxburgh—"A fine seal. The arms of Scotland suspended on a tree, and on each side an eagle on the branches." It is somewhat differently described by Thomas Astle in his "Seals of Scotland," where he says—"On this Seal are impressed the Arms of Scotland pendant on a thistle, with a bird on each side." In the drawing of the Seal given by Astle the centre branch bearing the shield seems intended for the thistle flower, while the side branches are evidently intended for thistle leaves.

Kelso Abbey was founded in 1128 by King David I., and King David II. in 1343 granted the town to the monks of Kelso, and this grant was confirmed by King Robert III.

Roxburgh was notable from very ancient times, and is said to have been a residence of King David I. and King William the Lion, hence the Royal Arms upon the Seal.

As regards the name of Kelso, Chalmers, in his "Caledonia," says that "It seems to have derived its ancient name of *Calchow* from a *calcarious eminence* which appears conspicuous in the middle of the town; and which is still called the *chalk-heugh*. *Calch* in the British, and *Calc* in the Irish, signifying *chalk*, lime, or other calcareous matter."



KILMARNOCK

THE first charter erecting Kilmarnock into a Burgh of Barony was granted in 1591 in favour of Thomas, Lord Boyd. A second charter was obtained in 1672 in favour of William, Earl of Kilmarnock, and in 1833 the town was made a Parliamentary Burgh. The name Kil- or Cell-Marnock seems to have been derived from St. Marnock, a bishop in Scotland, who died in 322, and was probably buried here.

The Common Seal bears the Arms of the Burgh, and these are the Arms of the Boyds, Earls of Kilmarnock. The Arms are: On a shield *azure* a fess *cheque*, *argent* and *gules*. The crest is a dexter hand couped at the wrist, erect, pointing with the thumb and two forefingers, the others being turned down. The supporters are two squirrels proper, and the motto is "*Confido*" (I trust).

The first of the surname of Boyd is said to have been Robert, who was a son of Simon, third son of Allan, second Lord High Steward of Scotland, and a descendant of his was Sir Robert Boyd, who in 1263 signalised his valour during the battle of Largs by defeating a body of Norsemen at a place called Goldberryhill, from which the motto under the Arms is taken. For this he had a grant of lands in that district. He was succeeded by another Sir Robert, who was rewarded with the lands of Kilmarnock by King Robert the Bruce for his loyalty and merit. In Thomas Astle's "Seals of Scotland" a representation is given of the seal of Robert, the fourth Lord Boyd of Kilmarnock, who was a firm and steady friend of Queen Mary, and in it the shield is placed beneath a helmet which has a crown on it. The squirrels support the helmet and crown, and above is the hand as crest.



K I L R E N N Y

KILRENNY includes, besides the town properly known as Kilrenny, the village of Cellardyke, about half a mile distant. Kilrenny is said by some to have derived its name from St. Irenaeus or St. Irnie, Bishop of Lyons, to whom the church is said to have been dedicated, and the "Old Statistical Account" says: "What serves to confirm this origin of the name is, that the fishermen, who have marked out the steeple of this church for a meath or mark to direct them at sea, call it St. Irnie to this day; and the estate which lies close by the church is called Irnie-hill; but, by the transposition of the letter i Rinnie-hill. What adds to the probability of this interpretation is a tradition still existing here, that the devotees at Anstruther, who could not see the church of Kilrenney till they travelled up the rising ground to what they called the Hill, then pulled off their bonnets, fell on their knees, crossed themselves, and prayed to St. Irnie." Leighton, however, in his "History of Fife," says that "it is much more probable that the church here was dedicated to St. Ninian, who was a bishop and confessor in Scotland in the fifth century, and had various churches and chapels dedicated to him. Ninian is still popularised into Ringan; and Kilringan could easily be corrupted into Kilrenny." Bishop Forbes, in his "Kalandars of Scottish Saints," believes that Irnie or Renny is a form of Itharnan or Ethernan, who was a famous Bishop in his day, and lived on the Isle of May, and Skene thinks the same.

The Burgh was erected into a Burgh of Regality in 1579, and thereafter considered itself to be a Royal Burgh, and sent a commissioner to Parliament; but in 1685 its name was deleted from the Roll of Royal Burghs, as being no Royal Burgh. In 1707, however, it was grouped with the four neighbouring burghs under the Act for the representation of Scotland in the British Parliament. In 1828 it was disfranchised, but now it has regained to a great extent its former prosperity.

The Seal of the Burgh shows an open boat on the sea with four rowers, and the steersman at the helm. From the side a hook is suspended by a chain, and above, the rays of the sun are seen issuing from a cloud. The surrounding motto is "Semper tibi pendias hamus Kilrenny," which may be translated, "Let Kilrenny ever have a fish hook afloat," and the whole applies to the fishing pursuits of the inhabitants.



KILSYTH

KILSYTH was erected into a Burgh of Barony about 1849, and it adopted the Lindsay Act in 1878. In 1893, under the Burgh Police Act of 1892, a Common Seal was designed, but as it bore the initials of the then Provost, it was considered objectionable, and was destroyed without having been used. The Seal now in use is as follows: In the centre is a shield, bearing on the right side three crescents, being the Arms of Sir William Edmonstone of Duntreath, the superior of the Burgh. On the left side of the shield are three gillyflowers, being the Arms of the former Viscounts Kilsyth, the third and last of whom was engaged in the Rebellion of 1715, and being attainted, his honours and estates were forfeited.

These gillyflowers are not depicted correctly on the Seal, the gillyflower being heraldically shown as in the sketch here. The name gillyflower comes from the French *girofle* and Italian *garofalo*, which words, in their turn, are derived from the Latin *caryophyllum* and Greek *karuophullon*, both meaning a clove; and in Italy the name originally belonged to the carnations and pinks, and had reference to their spicy odours, the flowers being used to flavour wines in place of cloves. Chaucer tells us that in his time the carnation was called the clove gillyflower, and in the reign of King Edward III. it was used to flavour wine and ale, from which it was called sops-in-wine. The name gillyflower, however, has been given as a term of endearment to many other different plants, but there is no doubt that it properly belongs to the carnations and pinks, and it is these flowers which appear in heraldry. Old songs represent the gillyflower as growing in Paradise. A verse from a ballad called "Dead Men's Songs" says:—

"The fields about the city faire
Were all with Roses set,
Gillyflowers and Carnations faire
Which canker could not fret."



Behind the shield the Seal is divided into quarters. On the first quarter an open Bible shows the connection of Kilsyth with the Covenanters. On the second

quarter the crossed swords are a momento of the battle of Kilsyth, fought on 15th August 1645, between the Earl of Montrose, and the Covenanters under General Baillie, when the latter were signally defeated, and Montrose became master, for the moment, of the kingdom of Scotland. On the third quarter the shuttle indicates the weaving industry ; and on the fourth quarter the pit-head indicates the mining industries of coal, iron, etc., of the Burgh.



KILWINNING

KIWINNING adopted the Lindsay Act in 1889, and when, under the Burgh Police Act of 1892, a Common Seal was rendered necessary, a representation of St. Winning, the patron saint, was taken for it from an old seal belonging to the monastery. On the circumference at the base is the motto, "Sine te Domine cuncta nil" (Without Thee, O God, all things are as nothing), which is part of an inscription cut over the door of a house which once belonged to the monastery.

The town took its name from St. Winning or Winnin, who was an Irish evangelist, and who was said to have landed at the mouth of the Garnock in 715, and there to have founded a church, thus *Cella Winnini*, the cell of Winning. Tradition says that the Garnock once flowed towards the west, the reason for the change in its course being that on one occasion "St. Winning had gone to fish—not men but trout. The Garnock trouts, however, were not complaisant enough to allow themselves to be caught; and the angling saint became so greatly incensed that, dreading his ire, trout and stream fled before him, seeking the sea by a new channel," and it now discharges into the sea in company with the Irvine.

On the spot where the saint founded his church, four centuries later, in 1140, a stately monastery arose, which was dedicated to St. Winning, and was erected by one of the fraternities of architects formed on the Continent for the purpose of carrying out the principles of Gothic architecture. These received bulls from the Pope giving them the privilege of calling themselves Freemasons wherever they might go. The fraternity which built the monastery at Kilwinning initiated some of the natives into their mysteries, thus making them partakers of their secrets and privileges, and thus Kilwinning became the reputed cradle of Freemasonry in Scotland.

The "Old Statistical Account" has the following remarks on Freemasonry: "It is the remark of a historian, that from about the beginning to the middle of the 12th century, the worship of *God*, in Scotland, was in a great measure laid aside, or could with the greatest difficulty be performed, on account of the noise of the hammers and trowels, which were employed in erecting monasteries and other

religious houses. It was during this period that a number of masons came from the Continent to build this monastery, and with them an architect or master mason to superintend and carry on the work. This architect resided at Kilwinning; and being *a gude and true* mason, intimately acquainted with all the parts of masonry known on the Continent, was chosen master of the meetings of the brethren all over Scotland. He gave rules for the conduct of the brethren at these meetings, and decided finally in appeals from all the other meetings or lodges in Scotland. From this time down to the 15th century very little of masonry can be known with any degree of certainty; only it is said, that at Kilwinning the head meeting of the brethren was held. King James I. of Scotland, eminently distinguished for his knowledge and taste in polite literature and in the fine arts, not long after his return from England, patronised the mother lodge of Kilwinning; and presided as grand master, till he settled an annual salary, to be paid by every master mason of Scotland, to a grand master, chosen by the brethren, and approved by the crown. This grand master was to be nobly born, or a clergyman of high rank and character. He had his deputies in the different counties and towns of Scotland. Every new brother paid him a fee at entrance. As grand master, he was empowered to regulate and determine every matter in dispute between the founders and builders of churches and monasteries, and which it would have been improper to have decided by a court of law. . . . The sobriety and decency of the brethren in all their meetings, the very peculiar and distinguishing union and harmony in which they lived together, and their humanity and liberality to the sick and indigent, made the mother lodge highly respected in the 16th century. An uncommon spirit for masonry then discovered itself. Laws, founded on the original acts and constitutions of the mother lodge, were renewed, and are still invariably adhered to. This is evident from her records still extant."

During the Reformation time, in 1560, Alexander, Earl of Glencairn, almost totally demolished the building, and now very few remains of this venerable monastery are in existence.



KINGHORN

KINGHORN is said to have been erected into a Royal Burgh by King David I., and it is known for certain to have been re-erected such by King Alexander III., and got its latest charter in 1611 from King James VI.

The Seal bears a castle with three towers, the central and highest one of which is surmounted with a cross *pattée*. On each side is a five-pointed star, and round the Seal in old letters are the words "*S. comune burgi de kingorne.*"

The castle represents the old Castle of Kinghorn, and tradition asserts that the name of the place is connected with it. This castle was one of the seats of our ancient kings, where they resided at times to indulge in the pleasures of the chase. Therefore, it is said that from the winding of the king's horn, when thus engaged, the town derived its name, and once there was an old inn there which bore the name of "The King's Horn." Other authorities say that the name comes from an adjoining promontory which in Gaelic is called *cean gorm* (the blue head). The castle was given to Sir John Lyon, the ancestor of the Earls of Strathmore, by King Robert II. This John Lyon was called from his complexion the White Lyon, and he was secretary to King Robert, who in 1371-72 granted him the Thanedom of Glamis, and afterwards created him Great Chamberlain of Scotland. He also made him a Lord of Parliament by the title of Lord Glamis, and gave him in marriage the Lady Jane Stewart, his third and youngest daughter by Elizabeth Muir, his first wife, and the Castle and Barony of Kinghorn were given along with her as her *tochter*. John Lyon's successors enjoyed from King James VI. the title of Earl of Kinghorn, which was changed by King Charles II. to that of Earl of Strathmore.

It is conjectured that the stars on the Seal represent the sun and moon.



KINGUSSIE

KINGUSSIE adopted the Lindsay Act in 1866. Under the Burgh Police Act of 1892 the Burgh, being situated in Inverness-shire, which in former times was the country of the Macintoshes or Clan Chattan, the race of the cat-a-mountain or Clan of the Cats, adopted as the Common Seal the following: A pine tree on a wreath and supported by two wild cats. Round the circumference of the Sea are the Gaelic words "*Lean gu dluth ri cliu do shinsear*," which have been taken from Ossian's "Fingal," and, translated in a liberal sense, mean "Emulate the prowess of thy forefathers." Above the tree is the Gaelic name of the place—*Cinn-a' Ghuibhsaich*.

The wild cat was the crest of the Clan Chattan, Nisbet informing us: "As the *McIntoshes* of that ilk, Captains of Clan Chattan, have for crest, a cat *salient* proper; with the motto *Touch not the cat but in glove*; as descended from the Catti, by the mother's side, a German people, who came to Scotland and said to have carried the said figure; and the *Macphersons*, as a branch of the Clan Chattons, have the same crest and motto."

The pine tree is an allusion to the name of the place, Kingussie being a corruption of the *Cinn-a' Ghuibhsaich*, which means "at the head of the fir-wood." The writer of the "Old Statistical Account" says: "It seems evident that a large tract of the land adjacent to the church had been formerly covered with fir trees; though at present there is not a single tree of this kind within some miles of it"; and the writer of the "New Statistical Account" remarks that "When the name was given, the church stood upon a plain at the eastern extremity of a clump of wood, forming part of an immense forest of fir which then covered the face of the country." Dr Cameron Lees, in his "History of Inverness," says that "the parish of Kingussie was erected by a certain Gilbert de Kathern."

It is generally thought that the wild cat was the ancestor of our domestic cats, but this is not so. The former is the most irreclaimable of wild animals, and it is utterly impossible to tame it by any amount of kindness. The cat, as a domestic

animal, was known in India two thousand years ago, but it was in Egypt where cats were first domesticated in the western hemisphere. As early as 1684 years B.C. the cat is mentioned in Egyptian inscriptions, and seems to have been kept as a pet 1300 years B.C. The first known picture of a cat as a pet is on a tablet belonging to the eighteenth or nineteenth dynasty, where it is shown sitting under a chair. Cats were highly honoured among the ancient Egyptians, were worshipped as emblems of the moon and had temples erected to them. It has been erroneously stated that these animals first came from Persia, and their name of *Puss* has been derived from *Perse*, but it has been pointed out that one of the titles of the Egyptian god Osiris was *Bass*, from which it seems evident the word *Puss* comes.

For some time it has been in contemplation by the Town Council of Kingussie to slightly alter this Seal by having the pine tree shown as growing on a mount, which, heraldically speaking, would be more correct than it is at present, and also by giving the two cats a greater resemblance to the wild cat or mountain cat. This, however, has not yet been done, and it is uncertain when these alterations will be made.



KINNINGPARK

KINNINGPARK, formerly a beautiful rural spot, with green fields and mansion houses embowered in trees, with the Kinning House burn quietly wending its way to the Clyde, is now invaded by public works, and, to all intents and purposes is a suburb of Glasgow. From small beginnings it gradually grew to a town, and in 1871 adopted the Lindsay Act. Under the Burgh Police Act of 1892, when a Common Seal was rendered necessary, the above design was chosen from several submitted. In a shield placed in an ornate shield is a bee-hive with the motto "*Industry*." This motto also appears on a scroll beneath. Above, as crest, is the terrestrial globe, probably intended to show that the manufactures produced by the industry of the inhabitants are sent forth to all parts of the world.



KINROSS

KINROSS was erected into a Burgh of Barony by James, Earl of Morton, and Regent of Scotland. It adopted the Lindsay Act in 1864, and under the provisions of the Burgh Police Act of 1892 took for its Common Seal a shield bearing a representation of the old Market Cross. In Small's "Scottish Market Crosses" this Cross is thus described: "The Market Cross of Kinross is of very simple type. The Cross itself is old, the base and steps being modern. The design of the Cross suggests a date as early as the fourteenth century, but it seems doubtful if such an antiquity can be claimed for it. It is probably a restoration. The Jougs still hang upon this Cross, although not in the original position, since usually they were attached, at the height of a person's head, either to the Market Cross, or to a building such as a court house, or at a church door. This old instrument of punishment, it is almost unnecessary to explain, was a hinged iron collar, which fitted round the neck of the culprit, and was secured at front by an iron padlock, and attached at back to the stonework by a small chain and staple."

The motto "*Siccar*" on the Seal means that the collar was securely fastened, so as to "mak siccar," or "make certain," that the culprit would not escape.



KINTORE

KINTORE has been a Royal Burgh from very early times, and its original charter is said to have been granted by King Kenneth II. of Scotland, who reigned from 834 A.D. to 854 A.D. A charter by King James V. confirming this one is said to be still in existence.

The Seal is of an oval form, and bears what is evidently meant for an oak tree, as it has roots, with two acorns on it, while the background is sparsely dotted, no doubt *or*. Tradition tells us that this Seal was granted to commemorate a great victory which King Kenneth obtained over the Danes in which he was assisted by the villagers, who turned out with all their cattle covered with oak branches from the forest of Kintore, and made such a formidable appearance that the Danes were utterly demoralised. Besides this the villagers were given the Royal privileges over their lands, and the moors and forests in the vicinity. It is however asserted that the Seal simply refers to the fact that the Royal Forest of Kintore was in the neighbourhood of the Burgh, and the name is said to mean "the head of the wood." This Royal forest appears to have been a favourite hunting ground of many of the early Scottish kings, and William the Lion and his two successors often hunted there and executed charters at "Kintoir." It is said that King Robert the Bruce built a hunting lodge or castle in the forest, known as "Kyntore Manor" or "Hall-forest," the ruins of which still exist. This castle was afterwards given by King Robert to Sir Robert Keith, the Marischal, as a reward for his faithful services to King and country, and the forest then partly ceased to be a Royal forest, and in the course of time came into the hands of Sir Robert Keith's descendants, the Earls of Kintore.



KIRKCALDY

THREE is no doubt but that the Culdees had one of their religious houses here, and the name is said to be compounded from *Cil* or *Kil*, a cell, and *Celedei* or *Keledie*, the Culdees, thus *Kilceldei*.

Kirkcaldy first appears in history in connection with Dunfermline Abbey under the name of Kirkaldinit, and the first notice we have of it is in the charter by Malcolm Canmore founding the Abbey in 1075, where it, along with others, is granted to the Abbey. In 1242 the church of Kirkcaldy was consecrated and dedicated to St. Brisse, or Britius, or Brice. This saint was born at Tours, where he became a monk under St. Martin, and eventually succeeded him in the See of that city. He appears to have had a bad reputation, and was driven into exile by the people. After living for many years at Rome the Pope restored him to his See, where it is said he "governed with great sanctity till his death in A.D. 444." It is difficult to say how he became the patron saint of Kirkcaldy. The Rev. Mr Campbell of Kirkcaldy, in an article on Kirkcaldy Parish Church in the "Transactions of the Aberdeen Ecclesiastical Society," Vol. II., says that he was greatly venerated in France and England, and was patron of the religious house of Marmontier in Alsace. He adds that King David I. brought thirteen monks from Canterbury to supply Dunfermline, where a monastery had been built by King Alexander I. Mr Campbell then asks—"Could some of these 13 have been foreigners—monks from Marmontier (though it is a 'far cry' from Alsace to Normandy); could one of these, to make a further supposition, have been appointed Vicar of Kirkcaldy, according to the arrangement made in 1240 by David, Bishop of St. Andrews, and allowed to dedicate his new church to his old patron saint in Marmontier; and was it thus that S. Brisse was translated to the shores of Fife."

In 1334 Kirkcaldy was erected into a Burgh of Regality, and it seems to have been afterwards erected into a Royal Burgh before it was re-erected into one by King Charles I. in 1644.

The Town Clerk has kindly sent me impressions of six Seals which were in use at different times in the Burgh. Of these, the smallest is the one now used by the Town Council. It shows a building, evidently intended for the church of 1242, with

three spires, of which the centre one is the largest, and each terminates in a cross. This Seal was recorded in the Lyon Office about 1672 as “*Azure, an abbey of three pyramids argent, each ensigned with a cross pâtee or.*” In the centre is a gateway in which stands a human figure, and on each side is a window. Above the towers is the motto “*Vigilando munio*” (I guard by watching). The figure in the doorway is St. Brisse, St. Britius, or St. Brice, the patron saint of the town, and who, consequently, keeps guard over it, hence the motto.



KIRKCUDBRIGHT

KIRKCUDBRIGHT was originally a Burgh of Regality holding under the Earls of Douglas the Lords of Galloway, and on the forfeiture of James, the ninth Earl, it was erected into a Royal Burgh by a charter from King James II. in 1455, and King Charles I. granted it another charter in 1633.

Like most other seaport towns the Town Council Seal bears a ship on the sea. The ship is three-masted with sails furled, flags flying from the tops of the masts, and a flag flying at each end of the vessel. The old Seal, or the original Coat of Arms of the Burgh, bore a lymphad with the sail furled, and St. Cuthbert seated in the stern holding the head of the martyred St. Oswald on his knees.

St. Cuthbert was born in Ireland, and the name of the Burgh is said to have been derived from the fact that his body was deposited here for a time on the way to the place of burial at Durham. It comes from the Gaelic *circ cudbright*, meaning Cuthbert's Kirk.

St. Oswald was a Saxon prince of the seventh century who became converted to Christianity. He was slain in battle by a King of Mercia named Penda, who fixed his head on a stake. There it remained until it was removed by Oswy, King of Northumbria, who placed it in the tomb of St. Cuthbert.



KIRKINTILLOCH

THE town of Kirkintilloch grew up round one of the forts on the Wall of Antonius, and its Celtic name was *Caerpentulach*, meaning "the fort at the end of a ridge," and which became corrupted into Kirkintilloch. The fort was situated on rising ground at the west end of the town, and commanded the passage of Luggie Water and its junction with the Kelvin. In 1184 the town was made a Burgh of Barony by a charter of William the Lion in favour of William de Comyn, Baron of Lenzie and Lord of Cumbernauld. In 1306 it passed to the Flemings, Earls of Wigton. Thomas, the second Earl, received a new charter of his lands from King David II., but as he had no issue, in his old age he resigned the Barony of Lenzie to Sir Malcolm Fleming of Biggar, which was ratified by a charter under the Great Seal, and in 1371 he sold the Earldom of Wigton to Douglas, Lord of Galloway.

The Burgh adopted the Lindsay Act in 1871, and under the Burgh Police Act of 1892 formed its Common Seal as follows: An embattled castle tower placed on a mound, with embattled walls on each side. This represents the ancient castle of Kirkintilloch which was built in the thirteenth century on the site of the old fort, on what is known as the "Peel Hill," but very little is known of it, and no trace of it now remains. It appears to have belonged to John Comyn, who forfeited both it and the barony of Kirkintilloch when King Robert Bruce ascended the throne. The water in front represents the moat which surrounded the castle. Above the castle are three five-rayed stars, and in the water of the moat is a fish.

Regarding these two latter features of the Seal, I am informed by the designer that they are here used in an emblematic sense, and have reference to the ancient ecclesiastical affairs of the parish. The three stars refer to the symbolism of the *triad* and *pentalpha*, and are symbolical of strength and health. The word *triad* means *three united*, and is symbolic of the Trinity. Each of these stars is known as a *pentalpha*, because it is apparently composed of five Greek alphas (Λ). It is equivalent to the *pentangle* or *pentacle*, the latter being defined as "a figure of three trigons interlaced and formed of five lines," and here the three trigons (or triangles)

form a triad. In the days when magic was in vogue the mathematical figure known as the *pentalpha* or *pentacle* was much used in magical ceremonies, and was considered to be a defence against demons. It has been stated that with this figure, as a symbol of health, the Pythagoreans began their letters, and it was adopted as their Seal from an abstruse proposition of the Pythagorean school regarding its construction. The three trigons of which it is composed may refer to the three vehicles which Pythagoras maintained were possessed by the soul, mentioned as follows by Dr Brewer—“(1) the ethereal, which is luminous and celestial, in which the soul resides in a state of bliss in the stars; (2) the luminous, which suffers the punishment of sin after death; and (3) the terrestrial, which is the vehicle it occupies on this earth.”

In Christian symbolism this figure has reference to the five wounds of Christ—“That they were afraid of the pentangle of Solomon, though so set forth with the body of man, as to touch and point out the five places wherein the Saviour was wounded, I know not how to assent.” (Sir T. Browne, Vulg. Err. I. 10).

The superstition which held this figure to be a protection against demons, danger, or death, led to its being painted on the shields of warriors. In “Sir Gawayne and the Green Knight” appears the following: “Thay schewed hym the schelde that was of schyr goulez, wyth the *pent-angel* depaynt of pure golde hwez.” And Sir Walter Scott in “Marmion” says:—

“His shoes were marked with cross and spell;
Upon his breast a pentacle.”

The fish here has the same symbolic meaning which is referred to under the Seal of Coldstream.



KIRKWALL

KIRKWALL was erected into a Royal Burgh by King James III. by a charter dated 31st March 1486, which, however, speaks of the "old erection of our Burgh and city of Kirkwall in Orkney by our noble progenitors of worthy memory, in ane haill Burgh royal," and "of the great and old antiquity of our said city." Who the founders of the town were, or what was its origin, are both equally unknown.

The Burgh has for its Seal the representation of an ancient three-masted ship on the sea. The sails are furled and it has four flags flying, three of which bear in the top right hand corner a saltire or cross. This latter feature is probably intended to represent the Union Jack, as in 1606 King James VI. and I. ordered all vessels belonging to his dominions to carry this flag. The motto of the Burgh is "*Si Deus nobiscum*" (If God be for us).

Nisbet tells us that the Arms of the county of Orkney are *azure*, a ship with its sails furled up and oars cross the mast *or*, which were carried by the old Earls of Orkney as feudal arms. The first quarter of the arms of the Earldom of Orkney is a ship at anchor, and in all likelihood this refers to the viking propensities of the early Earls. Before the annexation of the islands to Scotland in 1468 there were Earls under the Danish dominion. Harold Harfagre, King of Norway, about the year 900, created Sigurd the first Earl of Orkney, and the title continued in that race till it merged in a Scottish connection by the marriage of Magnus, Earl of Orkney with the Countess of Caithness, and since then Orkney has given a title at different times to some of the most illustrious Scottish subjects.

The name of the Burgh seems to be the old Norse *Kirkin vag-r*, meaning "the church on the bay," and refers to St. Magnus' cathedral.

The date 1486 on the Seal, is the date of the erection into a Royal Burgh by King James III., but the date 1675 has, as I am informed by the town clerk, no historical significance, but seems to be only the date when the Seal itself was made.



KIRRIEMUIR

THE name of this town is said to be a Gaelic word meaning "Marykirk," but as the town is situated on the side of a long and deep ravine, the name has been supposed to be compounded of two Gaelic words *Corrie-môr*, which means "the large hollow."

The Burgh came under the provisions of the Police Act of 1833 in 1834, and under the Burgh Police Act of 1892, by permission of the Earl of Home, adopted part of his Coat of Arms as the Common Seal. This is a shield, placed over the quarters of the second and third grand quarters, bearing a man's heart ensigned with an imperial crown proper, and a chief *azure*, charged with three mullets of the field for Douglas. The heart refers to the expedition of the Good Lord James of Douglas to the Holy Land with the heart of King Robert the Bruce. The motto "*Jamais arriere*" (Never behind), was that borne on the paternal Coat of Arms of the Dukes of Douglas, and now over one of the crests of the Earl of Home. This motto (and probably also, symbolically, the three mullets) refers to the circumstance that for their great services to their country, the family of Douglas had three noble privileges granted to them by the king and parliament, viz., that they should have the first vote in the parliament; should lead the van of the army; and should, if present, carry the crown at public solemnities.



LADY BANK

LADYBANK adopted the Lindsay Act in 1877, and under the Burgh Police Act of 1892, designed a Common Seal commemorative of the connection of the place with the Abbey of Lindores. In the centre of the Seal is a shield bearing on the one side a nun holding a scroll, and on the other a monk bearing a book and holding a staff.

The place was formerly a peat moss, and from it, from the thirteenth century, the monks of Lindores obtained their peats, and also willows for making baskets. From that it was known as "Our Lady's Bog," now Ladybank, as the monks named it after the virgin. Thus the nun appears on the Seal from the word "Lady" referring to the virgin. The right of peat lifting seems to have been granted by Lady Anne Melville, as in the neighbourhood there are places named Annesmuir and Annfield. The western part of the Burgh is called Monkstown, and consists of twenty-four houses which appear to have been transferred thither from Kinloch, three miles from Lindores, and possibly were the residences of a special class of monks. From this we have the monk on the Seal.



LANARK

L ANARK is one of the most ancient towns in Scotland, and the first parliament mentioned in history was held in it in 978 by King Kenneth II. It is one of the earliest of the Royal Burghs, having been erected such by King Alexander I. It was one of the Roman stations and several of Agricola's camps may still be seen in the neighbourhood. From that circumstance the Seal of the Burgh bears a double-headed eagle. The eagle holds an ancient bell in its right claw. On each side is a dog collared and belled, commemorating the fact that the district in the vicinity was, in ancient days, one of the royal hunting forests, and a royal castle traditionally ascribed to King David I. is said to have stood on what is called the Castle Hill. Below are two fishes each with a ring in its mouth. Perhaps these fishes are the same which appear as the supporters of the Arms of the city of Glasgow because the ancient parish church of Lanark was dedicated to St. Kentigern. Probably the bell held in the eagle's claw refers to the large bell which hung in that church for centuries, and which was removed to the present church. This bell has three dates on it one being 1110. Above the shield are the battlements of a castle. The above drawing is a little larger than the original impression kindly given to me by the Town Clerks.

The name, according to the writer of the Old Statistical Account, may be (1) from the Gaelic *Lan*, land, a house, repository or a church, and *dearc*, the bilberry or blaeberry, thus *Landerick* or *Lan na dearcia* would mean the land etc. of the bilberries ; (2) *Lan arc*, as the name is spelt in the old charters, means a full ark or granary, which refers to the agriculture of the whole county. Sir Herbert Maxwell, however, derives the name from the Welsh *llanarc* meaning "a clearing in a forest," or "a forest glade."



LANGHOLM

LANGHOLM, which derives its name from the "holm" or flat land extending along the banks of the Esk, is situated upon the site of the battlefield of Arkinholme in the valley of the Esk in the east of Dumfriesshire. This battle was fought in 1454, during the reign of King James II., and here the power of the once mighty house of Douglas was finally overthrown. Amongst other Scottish families who rose on the ruins of the Douglases was the family of Buccleuch, whose ancestor, Walter Scott of Kirkurd, obtained large gifts of lands on account of his services at this battle.

In 1643 the town was erected by the crown into a Burgh of Barony, and thereafter for a long time was governed by a baron bailie under the Duke of Buccleuch as superior.

Langholm carried on a large cotton trade till 1832, after which the manufacture of plaids etc. was introduced, and later on the manufacture of tweeds, which latter is now the principal industry of the Burgh.

From ancient times down to the present day the Burgh has had the right to hold a "Muckle Fair" on the 15th day of July (27th old style) in each year, on which day the common riding of the Burgh boundaries takes place.

On the adoption of the Burgh Police Act of 1892 in 1893, when a Common Seal was rendered necessary, the Seal was designed as follows. In the centre is a shield bearing a St. Andrews Cross to show that the Burgh is a Scottish one. Between the upper arms of the cross is a Scotch thistle with a crown above it, the crown indicating that the Burgh came into existence by royal authority, and the thistle to show that the inhabitants are prepared to defend their rights against all comers. In the left hand angle of the cross is a spade decked with heather, representing the spade which is still used in cutting the sods to mark the ancient boundary. In the right hand angle of the cross is a representation of a barley bannock with a salt herring fastened across it, which refers to the ancient right to hold a "Muckle Fair," and to the food of the people. On each side of the herring is the capital letter B,

meaning barley bannock. Between the lower arms of the cross is a sheep hanging by the middle, meant to represent a fleece of wool, and referring to the staple industry of the Burgh, viz., the manufacture of Scotch tweeds. The above emblems, except the sheep or fleece, are carried annually in the common riding procession thus—a crown of flowers, a monster thistle, a new spade which is decked with heather, and, on a pole, a big barley bannock with a salt herring.

In choosing these devices for their Seal, the inhabitants of Langholm fell back on what was ancient, and revered by every son and daughter of Eskdale for many generations back.

I have to thank Provost Thomson for the very kind letter in which he gave me the most of the above information.



L A R G S

LARGS, from the Gaelic *learg*, meaning a slope or hillside, adopted the Lindsay Act in 1876, and under the Burgh Police Act of 1892 took for the Common Seal of the Burgh a pictorial representation of the battle of Largs. This battle was fought on the 3rd of October 1263 between the Scotch under King Alexander III. and the Norwegians under King Haco III. The Norwegians had been uniformly successful in their previous descents upon Scotland, but on this occasion the Scottish nation were so thoroughly exasperated that, after a battle which lasted the whole day, the invaders, or rather the remnants of them, took flight back to their ships. The victors were greatly aided by the elements, as a hurricane raged all day and completed the demoralisation of the Norse by destroying almost all their ships. This was the last attempt of the Norsemen to conquer Scotland. Since the reign of King Kenneth III. many such attempts had been made. In his time what has been called "the wonderful battle of Loncarty" was fought. A Norwegian or Danish army had shut up the Scottish King in the ancient city of Perth, who, when his provisions were failing, had judiciously presented his two last casks of wine to the enemy. They were thus reduced to a condition which gave the King, by a sortie, an easy victory over them. Their ships were burned and sunk in the Tay, obstructing the river, and in time forming the sandbanks of Drumlay, which has been explained as meaning in lowland Scotch *Droun-it-lay*. It has been asserted that all the Norwegian invasions down to the time of the battle of Largs had been undertaken in revenge for this fatal disaster.



LASSWADE

LASSWADE came under the provisions of the Lindsay Act in 1866, and under the Burgh Police Act of 1892 adopted as the Common Seal of the Burgh a hawthorn tree with the motto "*Floreat*."

The town is situated in the valley of the North Esk, not far from the classic region of Hawthornden, and the slopes of this beautiful and romantic valley in olden times used to be clothed with the white hawthorn, and this tree was therefore considered an appropriate device for the Seal of the Burgh. Sir Walter Scott resided in Lasswade Cottage from 1798 to 1804, and during his residence here he wrote the ballad of "The Grey Brother." In it, speaking of the valley of the Esk, he says:—

"Sweet are the paths, O passing sweet !
By Esk's fair streams that run
O'er airy steep, through copsewood deep,
Impervious to the sun.

Who knows not Melville's beechy grove,
And Roslin's rocky glen ;
Dalkeith, which all the virtues love,
And classic Hawthornden?"

Sir Walter is generally understood to have had Lasswade in mind when he described Ganderclough in the "Tales of My Landlord." There he says: "First, Ganderclough is, as it were, the central part—the navel (*si fas sit dicere*) of this our native realm of Scotland; so that men, from every corner thereof, when travelling on their concernsments of business, either towards our metropolis of law, by which I mean Edinburgh, or towards our metropolis and mart of gain, whereby I insinuate Glasgow, are frequently led to make Ganderclough their abiding stage and place of rest for the night."

The word Lasswade is said to mean "the valley of the white thorn," and it is spelt seven or eight different ways in ancient documents. The first part of the word hawthorn is derived from the Anglo-Saxon *Hāia*, which means a hedge, and this

shows that from a very early period this tree has been used in the formation of hedges, for which it is well adapted. Johnston in his "Botany of the Eastern Borders" says that in that northern district this plant is "one of the greatest accessories to the beauty and scenery of our denes and deep ravines, and few that are at all wooded but owe a great portion of their interest to the presence of this tree."

In ancient times the hawthorn was supposed to protect a house against lightning, and many legends cling around it. From it, it is said, the Crown of Thorns was made. Greek brides of yore used to be decorated with flowery sprays of the hawthorn as an emblem of a flowery future anticipated. After King Richard III. was killed at Bosworth a soldier hid the crown in a hawthorn bush. It was found and taken to Lord Stanley, who, placing it on his son-in-law's head, saluted him as King Henry VII. He was the first of the Royal House of Tudor, and that House took as its device a crown in a hawthorn bush, with the motto "*Cleave to the crown though it hangs in a bush.*" The hawthorn is the flower of May *par excellence*, and by every romantic and historic association is the most appropriate device which the Burgh of Lasswade could have adopted as its Seal.



LAUDER

LAUDER, as a Kirktown, is as ancient as, if not older than the reign of King David I., but it was not till 1494 that it was re-erected into a Royal Burgh by King James IV. The "Old Statistical Account" says that the church of Lauder was originally a chapel of ease to Channelkirk or Children's Kirk, being dedicated to the Holy Innocents, and at the Reformation it was made a parochial charge.

The Seal of the Burgh is very old, and shows the Virgin standing with the Holy Child in her arms.

The town took its name from the river Leader on which it stands, and the word, from the Celtic word *Laudur*, means the stream which overflows. The river is a mountain torrent, which, on the melting of the snow and after heavy rains, overflows its banks and causes general devastation.

Chalmers in his "Caledonia" tells us that: "There is a custom here, which, as it is peculiar, merits some notice: The King having of old conveyed 105 acres to 105 persons, thereby made 105 burgesses; with this condition annexed to their burgess tenure that there never should be more burgesses than there are burgess acres."



LAURENCEKIRK

L AURENCEKIRK adopted the Lindsay Act in 1889, and under the Burgh Police Act of 1892 took as the Common Seal a representation of the Tower of Johnston, which was built in 1813 by Mr James Farquhar of Johnston on the higher one of two cairns on the summit of the Hill of Garvoe, which overlooks the town. These cairns are considered to have been erected by the Druids. The tower is hollow and very substantially built. It is about thirty feet high, and, inside, a winding stair leads to the top, from which a very fine and extensive view is obtained. It is not known what Mr Farquhar's reason was for building this tower, unless it was solely for the purpose of enjoying the expansive view from the summit. Above is the motto "*In justice secure*," probably referring to the founding of the town by Lord Gardenstone as below.

The parish of Laurencekirk in ancient days was called Conveth, and it obtained its new name not from the martyr, but from Lawrence, who was the successor of Augustine in the Archbishopric of Canterbury early in the seventh century. This Lawrence is said to have visited the Mearns, and the church of Conveth was called Laurencekirk in his honour.

In 1762 Lord Gardenstone, a Senator of the College of Justice, and one of the Gardens of Troup, purchased the estate of Johnston, and in 1765 he began to build a village, which in 1779 was erected into a Burgh of Barony and called Laurencekirk after the old Kirk of Conveth, and it became famous for the manufacture of snuff-boxes. Lord Gardenstone was very popular, and is thus extolled in a ballad written by a Gamrie minstrel on the occasion of the majority of one of the Garden-Campbells of Troup :—

"Next came the quaint Lord Gardenstone,
A man not less renowned
For liberality and law
And literature profound

Than wit and true philanthropy,
As many records tell
In his domains of Laurencekirk,
And famed Saint Bernard's Well."



LEITH

LEITH, comprising the parishes of North and South Leith, which are separated by the Water of Leith, the sea-port of Edinburgh, though it was made a separate Parliamentary Burgh in 1833, is practically a part of the City of Edinburgh; indeed, it was a part of Edinburgh once before. The name is said to have been derived from the first proprietors, the Leiths, who owned Restalrig in the reign of King Alexander III. South Leith was anciently known by the name of Restalrig or Lestalric, and when the first mention is made of it, it belonged to a family called De Lestalric. The name Leith was anciently Leyt, Let, or Inverlet, the latter appearing in King David I.'s charter to Holyrood, which, after giving the water, fishings and meadows to the Abbey goes on to say "and that Inverlet which is nearest the harbour, and with the half of the fishing, and with a whole tithe of all the fishing that belongs to the church of St. Cuthbert."

The Seal of the Burgh is as follows: A shield bearing a galley on the sea. At each end of the galley is a mast with furled sail and flag flying. In the centre is the Virgin seated, bearing the Holy Child in her arms, and a cloud rests above their heads. Above, on a scroll, are the words "*Sigillum oppidi de Leith*," and beneath, on a scroll, the motto "*Persevere*."

One can easily understand why the Virgin, who is the patron saint of the town and port, and the ship appear on this Seal, but the cloud resting above has given rise to much conjecture. The ancient parish church of South Leith is dedicated to St. Mary, but when it was founded is unknown, as all ecclesiastical records were destroyed at the Reformation. It is conjectured that it was erected about the close of the fourteenth century, as the earliest notice of it appears in 1490, when mention is made of an annual contribution by Peter Falconer in Leith to the chaplain of St. Peter's Altar "situat in the Virgin Mary Kirk in Leith." The Virgin had also a church partly dedicated to her in North Leith, as we find that near the close of the fifteenth century the then Abbott of Holyrood, Robert Ballantyne by name, built the first bridge over the Water of Leith, at the northern end of which he erected a chapel, which he dedicated to the honour of God, the Virgin Mary and St. Ninian. King

James III. founded at Restalrig one of those colleges of secular clergy of which there were many in Scotland, and it was dedicated to the Holy Trinity and the Virgin. In 1560 this establishment was ordered by the Assembly to be "raysit and utterly casten doun," as savouring of idolatry. This was partly done, and the inhabitants of Restalrig thereafter attended the parish church of St. Mary in South Leith. This Collegiate Church of Restalrig had a Seal which is described in "Laing's Descriptive Catalogue of Scottish Seals" thus: "Restalrig, Chapter of the Collegiate Church of—Within a gothic niche a full-length figure of the Virgin and infant Jesus." The late Marquis of Bute in his "Arms of the Royal and Parliamentary Burghs of Scotland," gives expression to his belief that the Arms of the Burgh of Leith are derived from that Seal, and that the cloud resting over the Virgin and Child is the remains of, or is intended to represent, the Gothic canopy of the niche in which they appear on that Seal. The galley in which they are seated is, of course, meant to indicate that Leith is a sea-port.



LERWICK

LERWICK is said to have derived its name from the bay on which it stands having been called by the Norsemen *leir-vik*, or mud-bay. It was created a Burgh of Barony in 1818 by charter from the Barons of Exchequer. Previous to 1882 it had no Arms or Seal, but on 20th April 1882 a grant of Arms was obtained from the Lyon King at Arms. From this the Common Seal of the Burgh, rendered necessary by the Burgh Police Act of 1892, was formed.

The centre of the Seal bears a shield bearing the ensigns armorial thus described in the grant: "Or, on a sea proper a Dragon Ship Vert under sail oars in action, on a Chief gules a Battleaxe Argent," and above the shield "for Crest a Raven proper." The motto "*Dispecta est Thule*" (Thule is seen through the gloom) is taken from the works of Tacitus.

The Norwegian dragon ship or galley refers to the fact that the Shetland and Orkney Islands once belonged to Norway, and the battleaxe to the warlike propensities of the Norse. The raven is found in Norse mythology. It is said that two ravens sat on the shoulders of Odin, were his constant companions, and brought him tidings of all that happened, while their names expressed power of thought and remembrance. Tradition asserts that the Norsemen had a mystic standard which was borne in front of their army, and which had the miraculous power of foreshadowing victory or defeat. This standard was said to have been made of plain white silk, but in time of war a raven became visible on it. When victory smiled upon the Norsemen the raven appeared with open beak and fluttering wings, but when defeat was nigh it sat still with drooping wings. In the reign of King Malcolm II, tradition mentions a battle having been fought between the Scots and the Norse. The Norse Saga says that Finlay MacRory had "marked out a battlefield for Jarl Sigurd on Skida Moor." Sigurd did not decline the contest though he was doubtful as to the result, as the Scots outnumbered him. His followers, however, hesitated until he promised that he would restore to them the Odal privileges which their ancestors had given up in the days of Einar Rognwaldson. To increase their confidence Sigurd took with him into battle one of these mystic banners which had

been worked by his mother, and into which she had put all her magic lore. She promised victory to the army but death to he who bore the banner. Three warriors in succession bore it, to be slain one after the other, but Sigurd won the battle, and the Bonders got back, according to promise, their Odal privileges. From the banner bringing death to the bearer, it would appear to have acquired an evil reputation, and Ailredus Rievallensis declared the raven to have been the devil himself, who, it was said, at times assumes the shape of that bird. Bearing this out, it is said that in this same battle, when Sigurd offered the banner to the charge of Hrafn the Red, after the death of its first bearer, Hrafn refused it, exclaiming "Bear thine own devil thyself."



LESLIE

LESLIE was created a Burgh of Barony by a charter in favour of the Earl of Rothes from King James II., dated 21st March 1457. It adopted the Lindsay Act in 1865, and under the Burgh Police Act of 1892 a Common Seal was designed as follows:—

In the centre of the Seal, above the shield, is the crest, a demi-griffin proper, and motto "Grip fast" of the Earls of Rothes. This motto is said by Nisbet to allude to the two griffins which were the supporters of the Rothes Arms, but another reason for its adoption by that family is as follows: The ancestor of the Earls of Rothes was Bartholdus Leslie, the first of the name in Britain. He attended Margaret Atheling in 1068 when she fled to Scotland from Normandy. She afterwards married Malcolm Canmore. Malcolm considered the services of Bartholdus to the Queen so considerable that he gave his sister to him in marriage, and made him Governor of Edinburgh Castle as a reward for having first fortified it and defended it against the King's enemies. He was also made Chamberlain to Queen Margaret, "and in that capacity had the honour and responsibility of carrying her Majesty on horseback behind him when she travelled. Once in crossing a stream she was in danger, or fear, of falling; and Bartholdus, whose belt she held by, said to her 'Grip fast,' to which the Queen replied 'Gin the buckle bide.' Such at least is the origin traditionally given to the family motto and bearings adopted afterwards."

The shield is divided into three compartments, one of which bears three sheaves of corn representing the agricultural interests in the district, and in another, a mill, representing the manufacturing interests of the Burgh. The lower compartment has a representation of one of the ancient entrances to Leslie House, at one time the seat of the Earls of Rothes. This entrance is now disused but the old trees round it are still flourishing. Beneath is the motto "*Industria vitimus*" (By industry we live), and the plant round the shield is merely ornamental.



LEVEN

LEVEN, a Burgh of Barony, adopted the Lindsay Act in 1867, and under the Burgh Police Act of 1892 took for its Common Seal the following: On an ornamental background a shield containing a cross *sable* which is part of the Coat of Arms of the family of Christie of Durie, who are the superiors of the Burgh. Between the upper arms of the cross is a galley indicating that Leven is a seaport. Little trade is now done, but at one time it was considerable. Between the lower arms of the cross is a representation of the old Market Cross of Leven. This Market Cross seems to have had many vicissitudes, as it is said to have been pulled down in 1767, and some of its fragments were found embedded in an old wall in 1890, at which date it was restored and erected in the grounds of the People's Institute. Mr Small, in his "Scottish Market Crosses" says that this cross is so like the sun-dials of the period that one is inclined to wonder if it was really an original Market Cross, or simply a sun-dial taken from some other place and erected in Leven as a Cross.



LINLITHGOW

LINLITHGOW appears to have been erected into a Royal Burgh previous to King David I., and in his reign it was made one of the principal Burghs of the Kingdom. In his charter to Holyrood the name is there given as Linlitzu, which is the earliest notice of the town. Its earliest existing charter as a Royal Burgh is dated in the reign of King Robert II.

The present Seal of the Burgh is: On a shield a greyhound chained to a tree, with water in front, and the motto "*My fruit is fidelity to God and the King.*" Laing, in his "Catalogue of Scottish Seals," gives the Privy Seal of Linlithgow as: An angel with wings expanded supporting a shield charged with a greyhound in a stream of water chained to a tree. This device appears on the Burgh note-paper, and as the Parish Church is dedicated to St. Michael the angel is doubtless intended to represent him.

At one time there was a Royal Forest in the neighbourhood connected with Linlithgow Palace, and the tree on the Seal commemorates this. Probably the greyhound also alludes to it, but there is a legend which connects the story of a dog with the origin of the town, which is that a dog was found fastened to a tree on the island in the east end of the loch, but there is no satisfactory account given as to how the animal came there. The name of the town has accordingly been derived from the Gaelic *Lin-laith-cu*, meaning the lake of the grey dog, the water indicated in the Seal representing the loch. But another derivation of the name, from the Welsh, refers to the situation of the loch, and accordingly it reads *Llyn-llyth-cw*, meaning the lake in the wide hollow, or, the concavity of the large loch.

The figure of the dog tied to a tree appears on the Cross Well, with the above motto. This well was built in 1620, and was designed after the ancient well in the Palace courtyard. It has, besides the dog and the tree, many other grotesque figures sculptured on it. The town Cross which surmounts the well was erected in 1805, and is an exact simile of an older one which went to decay.

Probably, as has been suggested, the motto alludes to the restoration of King Charles II., as Linlithgow seems to have been peculiarly loyal in celebrating that event on 29th May 1662. Robert Chambers in his "Domestic Annals of Scotland" mentions the festivities held, thus : "Through a peculiar loyal zeal, there was an extraordinary demonstration at Linlithgow. Not merely was the fine public fountain of that ancient burgh set flowing with divers coloured wines of France and Spain ; not merely did the magistrates accompanied by the Earl of Linlithgow and the minister of the parish, come to the market-place and there drink the King's health at a collation in the open air, throwing sweetmeats and glasses among the people, but an arch had been constructed, with the genius of the Covenant (an old hag) on one side, a Whiggamore on the other, and the devil on the top—on the back a picture of Rebellion 'in a religious habit, with turned-up eyes and a fanatic gesture,' while on the pillars were drawn 'Kirk-stools, rocks, and reels,' 'brochans, cogs, and spoons,' with legends containing burlesque allusions to the doings of the zealous during the preceding twenty years ; and at the drinking of the King's health, this fabric was set fire to and consumed, together with copies of the Covenants, and all the acts of parliament passed during the Civil War, as well as many protestations, declarations, and other public documents of great celebrity in their day. When the fire was over, there appeared, in place of the late fabric, a tablet supported by two angels, and presenting the following inscription :—

"Great Britain's monarch on this day was born,
And to his Kingdom happily restored ;
His queen's arrived, the matter now is known,
Let us rejoice, this day is from the Lord !

Flee hence all traitors, that did mar our peace ;
Flee, all schismatics who our church did rent ;
Flee, Covenanting remonstrating race :
Let us rejoice that God this day hath sent."

"Then the magistrates accompanied the earl to the palace, where he, as Keeper, had a grand bonfire, and here the loyal toasts were all drunk over again. Finally, the magistrates made a procession through the burgh, saluting every man of account."



LOANHEAD

LOANHEAD adopted the Lindsay Act in 1888, and under the provisions of the Burgh Police Act of 1892 designed a Common Seal as follows: In the centre is a tree, probably intended for a vine, as what appears to be bunches of grapes hang from the branches. This tree is guarded on one side by a lion and on the other by a bear. These animals are, I am informed by the Town Clerk in a very kind explanatory letter, the crests of Mr Brown and Mr Young, who were two of the most prominent and energetic commissioners at the time when the Burgh was formed. Above the tree is an eagle.

The ideas embodied in the Seal are Progress and Defence, the animals representing the latter. The tree is intended to represent Progress, but as the Town Clerk remarks, this is a flight of fancy. Primitive man, however, formed a conception of a vast cosmogonic world- or cloud-tree overshadowing the Universe, which was regarded as a mystical type of creation and regeneration, the latter of which may be considered Progress, and legends innumerable sprang up regarding trees. Evelyn says: "Trees and woods have twice saved the whole world: first by the Ark, then by the Cross; making full amends for the evil fruit of the tree in Paradise, by that which was borne on the tree in Golgotha."

As regards the eagle above the tree, might we not consider it to represent the eagle which, we are told in the Norse mythology, is perched upon the top branches of the Norse world-tree—the Ash Yggdrasill, and which there symbolises the air.



LOCHGELLY

L OCHGELLY adopted the Lindsay Act in 1877. When the Burgh Police Act of 1892 came into force, the Town Council, the town being the centre of extensive collieries and iron-works in Fifeshire carried on by the Lochgelly Coal and Iron Company, adopted, as an appropriate subject for the Burgh Seal, a representation of a pithead, as coal mining is the principal industry. The pithead frame is shown, also the pulley wheels and engine house, and in front an engine and several wagons. Below is the motto of a hard working and thrifty population—"By Industry we flourish." At the top of the Seal is the Scottish Lion rampant, and at the foot the Scotch Thistle. Superimposed upon the thistle is a shield of four quarters, each one of which bears an emblem of industry. In the first are three pieces of coal, in the second a bee-hive, in the third a miner's pick and in the fourth a miner's lamp. The first and fourth quarters are scored to represent *azure*, the second and third being *argent*.



LOCHGILPHEAD

L OCHGILPHEAD came under the provisions of the various previous Police Acts in 1858, and under the Burgh Police Act of 1892 adopted as the Common Seal a design illustrative of the fishing industries of the place. The Seal is—On a shield an anchor with a cable, and across the anchor and in front is a herring. The whole is encircled by a cable. Beneath, as the motto, is the Gaelic word "*Dochas*," meaning "Hope."

Loch Gilp, at the "head" of which the town is situated, is said to take its name from the Gaelic *Gilb*, meaning a chisel, from the shape of the loch bearing a fancied resemblance to that tool.



LOCHMABEN

LOCHMABEN was created a Royal Burgh by King Robert the Bruce, whose paternal estate was in the neighbourhood, and where he is said to have been born.

The Seal bears the full length figure of a woman holding a covered vase in her left hand. This represents St. Mary Magdalene, who is the patron saint of the Burgh, holding the alabaster vase of precious ointment. The old church, which was taken down in 1818, was dedicated to her. Laing has the legend round the Seal as "s'comuni ville burgi de Lohmaben."

The name has been variously spelt at different times and different meanings of it given, such as *Lochmabane*, from the Gaelic *maol beinn*, meaning Loch of the bare hill, but the "Old Statistical Account" says that "in the parish of Lochmaben there are 7 or 8 lochs whence it is most likely that it derived its name. According to tradition there was a nunnery in the largest of them, where a castle afterwards stood; and some, who are acquainted with the Gaelic, say that Lochmaben signifies the *Loch of the Maidens* or the *Loch of the Fair*."

This loch, known as the Castle Loch, is interesting as being the only loch in this country where the fish known as the Vendace is found. This fish is thought to have been introduced from abroad by the monks or nuns, when it was necessary to have a supply of fish for use on fast days and in Lent.



LOCKERBIE

THE name of this town is supposed to come from the Celtic *Lock* and *bie*, meaning a place of strength, and there is an ancient quadrangular tower still standing, called the Mains, which was the seat of the old family of Johnstone of Lockerbie.

The Lindsay Act was adopted in 1863, and under the Burgh Police Act of 1892 the Burgh took as its Common Seal the Arms of the Johnstone-Douglas family, who have been for many years Lords of the Manor of Lockerbie.

The Johnstones of Lockerbie were a younger branch of the Johnstones of Annandale, the head of the latter house having been the Marquis of Annandale. In the end of the eighteenth century the elder of the two daughters of the last Laird of Lockerbie married Sir William Douglas of Kelhead, and he, on the death of the last Duke of Queensberry, familiarly known as "Old Q," became Marquis of Queensberry. His second son succeeded to the Lockerbie estate, and the name became Johnstone-Douglas, and has been so since.

The family Coat of Arms therefore consists of a combination of the Johnstone and Douglas Arms. The first, third, and fourth quarters of the shield in the Seal are taken from the Arms of the Duke of Queensberry. The first and fourth (being the first and fourth in the Arms) are pearl, a heart *ruby*, imperially crowned, proper, on a chief sapphire three mullets of the first for Douglas. The third quarter may be the second or third quarter (both being the same) of the same Arms, and is sapphire, a bend between six cross crosslets, *fitchy*, topaz for the Earldom of Mar, the whole within a border of the latter, charged within the double tressure of Scotland, being an augmentation, as is also the heart in the first and fourth quarters, being used in memory of the pilgrimage made by Lord James Douglas to the Holy Land with the heart of King Robert Bruce. The double tressure was added by King Charles II. when he honoured the family with the Marquisate of Queensberry, before which the border was only plain. A cross crosslet is a cross, the extremities of which bear little crosses. When the base is sharp it is called *fitchy*. The bend or bar is said by

Nisbet "to represent a piece of timber or other matter laid traverse over some passes, bridge or gates to stop and debar enemies from entrance and . . . they are called *bars*, which do represent in armories force, valour, and strength." The second quarter of the shield may be the first or fourth (both being the same) of the Arms of the Marquis of Annandale, and is *argent*, a saltire sable, on a chief, *gules*, three cushions, *or*, for Johnstone and Randolph, the cushions appertaining to the last, and they are looked upon as marks of authority.



LOSSIEMOUTH

LOSSIEMOUTH adopted the Lindsay Act in 1865, and in 1890 it along with the village of Branderburgh combined to form one Burgh. Colonel Brander of Pitgaveny, the proprietor of the ground, commenced erecting the latter village in 1830, and it is now occupied chiefly by fishermen. Lossiemouth is in the parish of Drainie, which comprehends the ancient and united parishes of Kineder, a parsonage, and Ogston, a mensal church, of which the Bishop of Moray drew the great teinds.

Under the Burgh Police Act of 1892, the Town Council consulted Professor Cooper of Glasgow University, as to a design for the Common Seal of the Burgh, and he suggested that it should bear the representation of a legend connected with a neighbouring promontory on which Branderburgh stands.

The Seal shows a bishop bearing a crozier, and holding a lamp. A nimbus is around his head, and behind him is a Gothic church. On the left is the sea with a one-masted galley, and the motto is "*Per noctem lux*" (Light through darkness).

The bishop represents St. Gerardine, who, the "Aberdeen Breviary" says, came in the eighth century from Ireland to preach Christ, and here he founded the church of Kineder. He took up his abode in one of the many caves on the seashore, and on stormy nights he was wont to descend to the shore bearing a lantern with which he warned vessels of danger, or guided them into safety. In ancient Elgin charters the promontory on which he abode is called Holy Man-head. His cave is said to have been still intact up to the year 1785, was about twelve feet square, and was ornamented with a Gothic door and window, but in the above year an intemperate sailor demolished the two latter features, and afterwards the whole cave was gradually quarried away. The church of Kineder was erected after his death, and a little over fifty years ago parts of it were still visible in the churchyard of Drainie.

Dr Cooper, in an exhaustive lecture which he delivered at Lossiemouth, and which appears in the "Transactions of the Aberdeen Ecclesiastical Society," Vol. II., gives the following legends regarding St. Gerardine taken from the "Aberdeen Breviary," where the saint appears as St. Gervadius. These legends relate that while

in his cell "preoccupied in fastings and prayers to the almost entire exclusion of worldly thoughts and business, as an anchorite he lived contemplating the Divine glory. In the same place he had a bed of stone on which he would repose his wearied limbs when worn out with prayer. Nor were his (good) deeds and devout contemplation unadorned by the presage of miracles. For when the English King proclaimed war against the Scots, a certain Englishman with all humility besought the blessed Gervadius to pray for him, that when attacked on the field of battle [God] would absolve him from his sins. Then the blessed Gervadius, moved with mercy and pity because he was a Christian, said to the man, The LORD JESUS CHRIST remit to thee thy sins, and make thee a partaker of the kingdom of heaven.

"Next day there was severe fighting; the English beaten by the Scots took to flight, leaving many dead upon the field. But the Englishman of whom we have spoken was beheaded in the fight, and through the merits of the blessed Saint rendered up in peace to GOD a soul saved.

"Then Gervadius, hearing what was done, sent his disciples to fetch the body. They murmured, saying, How shall we be able to recognize his corpse among the multitude of bodies? Then blessed Gervadius answered, Ye shall receive a sign from GOD by which ye shall know the corpse. Then his servants looking among the multitude of the dead, saw birds of black plumage on every other body, but upon his whom they went to bring a white bird was sitting. Recognizing it by this Heaven-sent token, they washed it, and laid it in the grave. They returned and told the blessed Gervadius that the man's head was wanting, whereupon the Saint prayed the LORD that He would show him where the head was; and lo! he beheld a wolf bringing it to the place where the body had been interred.

"At another time when the blessed Gervadius possessed oxen for ploughing, a wolf killed one of them. The blessed Gervadius, learning what was done, in the name of our LORD JESUS CHRIST, enjoined the wolf which had killed the ox to undertake its work till the time of ploughing was past. The wolf obeyed his order, and remained under the yoke along with two innocent oxen all the time of ploughing.

"Moreover when the blessed Gervadius had no beams of wood wherewith to build his church, he asked wood from a certain disciple of his. The disciple gave him (the wood) willingly; but he had no beasts or horses to cart the beams to the place chosen for the site of the church. By the power of GOD that night there was a tremendous thunderstorm, and the rain descended in such extraordinary floods, that the waters of the river on whose banks lay the promised beams rose to such a height that they were diverted contrary to nature into another channel, and carried the wood to the cell of Saint Gervadius."

Professor Cooper adds that no doubt there was a hermit in this place, and that no doubt he was the saint whom local usage for two hundred years called Saint Gerardine, and the lecture concludes thus: "I trust that the light of the Gospel which he preached will ever shine upon this place. I trust that God will give you a light among our Scottish burghs, and that alike to landward and to seaward the beam of your spiritual, intellectual, and material prosperity may shine in ever-increasing strength and lustre."



M A C D U F F

IN 1396 King Robert III. granted the Barony of Down (the ancient name of Macduff) to his uncle James, Earl of Buchan, along with the Castle of Banff.

On the 12th of August 1528, by a Royal Charter of Erection in favour of John, Earl of Buchan, the village, then called Down, was made a free Burgh of Barony. In 1783 the name was changed by James, second Earl of Fife, to Macduff by a Charter *de novodamus* from King George III. In 1833 the town came under the provisions of the Police Act of that year, and, under the Burgh Police Act of 1892, adopted a Common Seal.

This Seal is partly a copy of the old seal of the Earls of Fife, superiors of the Burgh, which was in common use by them in the early days of the history of the town of Macduff. It shows a knight in complete armour on horseback. The horse is clothed in a mantle. The knight bears as a crest on his helmet a demi-lion, and from the helmet a capillon hangs down as far as the horse's tail. In his right hand he holds aloft a sword, and on his left arm bears a shield. Above, is an imperial crown; and below, a Scotch thistle with a shield superimposed upon it bearing the Scottish Lion rampant. The figure of the knight is given by Sir George Mackenzie, and described by Nisbet in his "Heraldry," Part. II., chap. iv, p. 283, as follows: "Sir George Mackenzie, in his 'Science of Heraldry,' gives us a copy of one of the Seals of the McDuffs, Earls of Fife; being after an equestrian form, having the representation of a man in armour on horseback, with a capillon on his helmet hanging down to the horse's tail, and on the top of the helmet a demi-lion for crest; in his right hand a sword, and on his left arm a shield charged with a lion rampant; and upon the caparisons of his horse are placed several little triangular shields, each charged with a lion rampant."

The origin of this Seal will probably be found in the fact that Macduff, the descendant of the chief or king of the old Celtic Kingdom of Fife, became a feudal earl, and, from the position of his ancestors as independent rulers, he retained, among other privileges, that of leading the van of the army in battle.



M A R K I N C H

MARKINCH stands upon a little hill which once was surrounded with water, and more recently by a marsh which is now drained. From its once insular situation the latter part of the name (*ineh*, or, in Celtic, *yrys* or *insch*, meaning an island) has been derived. Probably from the value of this inch or island, *Mark*, or *Merk*, as anciently spelt, was prefixed. But the "New Statistical Account" gives *Mark* or *Moerk*, meaning a forest, the latter part of the name as before, and says that, as formerly the country was densely wooded, the name would likely mean "The Island of the Forest."

The Lindsay Act was adopted in 1891, and, under the Burgh Police Act of the following year, the town took for its Common Seal a representation of the Parish Church, which is a very ancient edifice, and which had been built when the knoll was still surrounded with water. It is said that in the tenth century the church was conveyed by Maldivinus or Maldrumus, Bishop of St. Andrews, to the Culdees of Lochleven. General Leslie, or "Crookback Leslie," as he was called, died at Balgonie Castle in 1661, and in connection with this Lamont has the following: "Old Generall Leslie in Fyffe, the Earle of Leven, departed out of this life at his own house in Balgonie, and was interred at Markinshe church, in his own iyle, the 19 of Apr. in the evening." From another source it is said that his remains were carried by torchlight to the vault at midnight.



MAXWELLTOWN

MAXWELLTOWN, at one time called Bridgend, was erected into a Burgh of Barony in 1810 under its present name in honour of Mr Maxwell of Nithsdale, then the superior. The family of Maxwell is said to have been descended from one Maccus, the son of Unwyn, who was a follower of King David I. before he ascended the throne.

In 1833 the town adopted the Police Act of that year, and, under the Burgh Police Act of 1892, took as its Common Seal the crest of the former Earls of Nithsdale, which is now the device of the family of Maxwell of Terregles, the present superiors of the Burgh. This crest is a deer crouching under a holly bush, with the motto "*Reviresco*"—"I renew my strength," or "I start afresh," but Nisbet gives the meaning as "I stand in awe to offend." The deer does not appear to have had any particular significance, but the holly was, and is, the recognised badge of the Maxwells. Tradition says that the motto *Reviresco* was assumed by John, eighth Lord Maxwell, after he had been reinstated by King James VI. as Warden of the Marches on his release from imprisonment in 1592. He was killed at the battle of Dryfe's Sands, fought between the Maxwells and the Johnstones, on 6th December 1593, where, it was said, his own followers had treacherously deserted him. This battle was the last of any importance fought in the south of Scotland.



MAYBOLE

MAYBOLE came under the provisions of the various previous Police Acts in 1857, and under the Burgh Police Act of 1892 a Common Seal was fixed upon. The Seal has in the centre a shield bearing a chevron, which was borne on the Coat of Arms of the Earl of Carrick, father of King Robert the Bruce. The three lions rampant on the shield were adopted by King Robert on his Coat of Arms after he had obtained the crown of Scotland. The dolphin above the shield is intended for the crest of the Marquis of Ailsa, as Lord of the Manor. His crest is a dolphin naiant proper. In the Seal a mistake has been made, the dolphin being shown the wrong way, as in the proper crest the body is curved downwards, and not upwards as here. The motto, "*Ad summa virtus*" (Valour for the highest), was that of King Robert Bruce.

Chalmers, in his "Caledonia," says that the "earliest notice of the name is in a charter of Henry III., in Hearne's *Liber Niger*, viz., 'in 1192, Duncan, the son of Gilbert di Galiveia, gave to God and St. Mary of Maelros a certain piece of land in Carric, named Maybothel,' and he suggests in consequence an Anglo-Saxon derivation, from the common '*bottlē*' or '*bothalē*', signifying a house, farm, or village, and '*May*', which may either be considered the name of a person or a derivative from the word signifying a kinsman."



MELROSE

MELROSE came under the provisions of the Burgh Police Act of 1892 in 1895, and, as was necessary under that Act, adopted as the Common Seal of the Burgh an adaptation from a carving on a stone built into the Town House. The Seal shows a shield bearing a lamb's head, from which issues a bishop's crosier. On one side is a mason's mell and on the other a rose. The present Town House was built on the site of an older one, and the stone had been part of the latter, though originally it seems to have been brought from the walls of the Abbey itself. The device had evidently been at one time the Arms of one of the abbots, though it has been alleged to have been the Arms of the Warden of the Marches.

The mell and the rose appear sculptured in different places in Melrose. They appear on the first buttress of the Abbey, with the date 1505, and also on another buttress farther to the east. The Market Cross, which stands in a square in the centre of the town, also bears the mell and rose. Small, in his "Scottish Market Crosses," says that the Cross "is raised on a large base of built stonework, with sub-bases to shaft, which carries on its face near the top a carved mell and a rose on a shield, also the date 1645." This Cross was reconstructed by the Duke of Buccleuch about the middle of last century. The Corn Exchange also bears some panels with the mell and rose carved thereon. The Masonic Lodge contains an old panel, which came from the Abbey, bearing a shield with three towers surmounted with breast armour and helmet with crest on top, and with hand and mell surrounded with roses, and the motto *In Deus omnis Fides*.

The origin of the mell and the rose is unknown, unless, as is suggested by the writer of the "New Statistical Account," it is intended for a pun upon the name of the town. The lamb's head, evidently having reference to the "Lamb of God," and the bishop's crosier, clearly have an ecclesiastical origin.

The present town of Melrose at one time was called Fordel, and there was an Old Melrose situated two miles and a half to the east, from which the name was transferred about the time of the foundation of the Abbey in 1136. The origin of the name has been the subject of much conjecture. As Old Melrose was situated on a bare promontory of the Tweed, probably the name was derived from the Celtic

mul ros, which means "a bare promontory." Chalmers, in his "Caledonia," says: "This famous name may, indeed, be a remnant of the speech of the original settlers, which was continued by the Irish monks who first inhabited the house, from its sameness to their own congenial language. *Mell-rhos* in the British signify the *projection of the meadow*: *Mell* in the British signifying any projection, and *Rhos* a meadow." But legendary lore gives a more popular derivation of the name. The legend, as related by Mr G. Eyre Todd in his "Byways of the Scottish Border," says that the place "took its name from the settlement on the spot of a princess, who, by the loss of her virtue, had incurred the penalty of death in her own country, but who, escaping hither with her confessor, founded the original monastery." The name, according to this, was *Malerose*, or "sullied rose."



MILLPORT

MILLPORT, the principal town in the Great Cumbrae, came under the provisions of the Lindsay Act in 1864, and, under the Burgh Police Act of 1892, adopted a Common Seal. In the centre is a shield with a chevron. Above the chevron are two clam shells or escallops, and below, one. The chevron bears three mullets or five-rayed stars. The Seal has no special significance, unless the three clam shells may indicate that the town is a seaport, and the three mullets probably represent starfish, which are very common in Millport Bay. The motto, "*Altiora videnda*," meaning "Higher things must be seen," was taken on account of the proximity of the lighthouse to the town.



MILNGAVIE

MILNGAVIE takes its name from an old meal mill which was situated on the Allander Burn, and was known as Gavie's Mill. This mill was founded by the Grahams, the proprietors of the larger part of the Barony of Mugdock, in the parishes of Baldernoch and Kilpatrick, and who afterwards became Barons of Graham and Earls and Dukes of Montrose. These lands were thirled to the mill, but previous to the days of the Grahams they belonged to the old Dukes of Lennox, and the whole district is still known under the name of "The Lennox."

The town came under the provisions of the Lindsay Act in 1875, and, under the Burgh Police Act of 1892, adopted a Common Seal as follows: In the centre appears a cross-moline, referring to the mill, and a description of which will be found under Galston. This cross is placed over another cross-like design, in each of the four angles of which is an escallop or clam shell. These shells are taken because they are part of the armorial bearings of the family of Graham, who were the founders of the mill, as above stated. Nisbet says that escallops were common in coats of armour because of the symbolical and hieroglyphical meanings which were attached to them. He remarks that Salter, an Englishman, tells us that, in the Records of the Office at Arms in London, the *escallop* signifieth that the first of a family who carried an escalop had been a commander, and for his virtues and valour had gained the hearts and love of his companions and soldiers. Nisbet then goes on to say that escallop shells are regarded as fit badges of inviolable fidelity, because they are married, as he puts it, by nature in pairs, and that when separated they can never be matched again to join with others. For that reason they had been chosen by sovereigns and others as badges of fraternity for several orders of knighthood, such as the Order of St. James in Gallicia, which was instituted in the year 837, and which had for its ensign a red cross in a white field, cantoned with escallops. For many ages they were worn by pilgrims in their pilgrimages to the Holy Land and other holy places.

Outside the edge of the circle enclosing the cross and escallops appear the tips of the petals and sepals of a rose, which has been introduced because, as above mentioned, the district formerly belonged to the Dukes of Lennox, their Coat of Arms being surrounded with a border bearing twelve roses, and their motto was *En la Rose je fleurrie*.



M O F F A T

MOFFAT came under the provisions of the Lindsay Act in 1864, and, under the Burgh Police Act of 1892, adopted a Common Seal. The centre of the Seal bears the crest, a winged spur, and motto, "*Nunquam non paratus*" (Always ready), of the Annandale family, the superiors of the Burgh, and was fixed upon by the Town Council with the approval of the late Mr Hope Johnstone.

The Johnstones were an ancient and warlike family, and derived their surname from the barony of Johnston, their patrimony in Annandale. Before the Union of the Crowns this family were often wardens of the West Borders, and laid the foundation of their grandeur by their remarkable services against the English, the Douglases, and other Borderers. A tradition respecting the origin of the crest takes us back to the early days of King Robert the Bruce. It is said that the chief of the Johnston family at that time, while at the Scottish Court, heard of the English king's meditated treachery to get rid of Bruce in favour of Baliol. Bruce was then at the English Court, and Johnston sent him a spur with a feather tied to it, to indicate "flight with speed," which hint Bruce acted on, and when he became King of Scotland conferred upon the Johnston this crest. There is another explanation of the crest. The Johnstons did great service in suppressing the thieves who, during the war between the two nations, committed great ravages on the Borders, and thereupon took for a device a winged spur to denote their diligence, and for their motto the words "Alight thieves all," signifying their authority in commanding them to surrender. This motto was afterwards changed to the above.

The name of the town is said to be Gaelic, and to mean the long "holm" or level ground which here extends for about twenty miles along the banks of the Annan, and there is also a river in the parish called the Mofsat, but it is not known whether the town took its name from this river, or whether the river was called after the town.



MONIFIETH

MONIFIETH was declared a Burgh on 10th January 1895. In April of the same year the device for the Common Seal was fixed upon. A stag was adopted because several of the older natives of the place maintained that in bye-gone times deer abounded in the locality, and in support of this said that deer's horns had been unearthed on several occasions when cutting peat from mosses in the vicinity, digging wells, etc. The stag is on a shield, and is heraldically represented as *trippant*. It is shown standing on the summit of a ridge on the northern boundary of the Burgh, while in the distance is a tree, and a range of hills, probably "The Laws." The shield is placed in front of a St. Andrews Cross, the lower arms of which have a scroll crossing them with the motto "*Vis unita fortior*" (United strength is the stronger). The background is scored to represent *azure*.

The original hamlet of Monifieth stood on the higher part of what is now the Burgh, and it is said that the name was derived from the Gaelic words *mon-no-fiedh* meaning "hill of the deer," and here, according to tradition, King David I. had a favourite hunting seat.



MONTR OSE

MONTROSE is conjectured to have been erected into a Royal Burgh by King David I. The present Seal of the Burgh is as follows : On a shield a rose.

Above, a helmet and mantling, and above that, on a wreath, a hand issuing from a cloud and holding a garland of roses. The shield is supported by two mermaids each holding a comb. Above the cloud is the motto "*Mare ditat, rosa decorat*" (The sea enriches and the rose adorns).

The name of the town has nothing to do with roses, as it is derived from the Gaelic words *Moine*, mossy, and *ros* a headland, and refers to the situation.

From an early period the rose had been recognised as an emblem of the virgin, and one of her titles is the "Mystical Rose." There is a tale of "a lordsman, who had gathered much goods of his lord's, and who had to pass with his treasure through a wood in which thieves were waiting for him. When he entered the wood he remembered that he had not that day said 'Our Lady's Saulter,' and, as he knelt to do so, the virgin came and placed a garland on his head, and 'at each ave she set a rose in the garland that was so bryghte that all the wood shone thereof.' He was himself ignorant of it, but the thieves saw the vision and allowed him to pass unharmed."

St. Dominic introduced the rosary to commemorate, according to the legend, his having been shown a garland of roses by the virgin. The "Devotion of the Rosary of the B.V. Mary" is "a series of prayers, and to mark the number of repetitions of the various prayers used in this devotion a string of beads is counted over, and as the beads were formerly made of rose leaves tightly pressed into round moulds, when real roses were not strung together, the chain was called a rosary, and was blessed by the pope, or some other holy person, before being so used."

King Alexander II. when he was in Paris in the early part of the thirteenth century, met Dominic, and requested him to send some of his brotherhood into

Scotland. This was done, and the Dominican Friars spread over Britain. Montrose was one of the places where a monastery was founded and dedicated to the virgin in 1230 by Alan Durward, and its ruins were still in evidence up till the beginning of the last century. In all probability, from this circumstance, a rose was taken for the Arms of the town, and the garland of roses as crest, seems to represent the garland held in the virgin's hand shown to St. Dominic, or, a rosary. It may be mentioned that the Burgh Seal on the bond for the ransom of King David II. is described as bearing a large blossom, probably a rose, of eight leaves. Montrose occupied the central position among the seventeen Burghs mentioned in the rolls of parliament held in 1357 to arrange for payment of the ransom.

Referring again to the name of the town, Laing in his "Catalogue of Scottish Seals," says—"The Seal of the Dominicans or Friars preachers of Montrose has the motto '*S'coe fratr, predicatour de Munros,*' clearly indicating the Gaelic derivation of the name.

The mermaids supporting the shield apparently allude to the enrichment of the town by the treasures of the sea, as do also the first two words of the motto. The last two words seem to refer to a mistaken idea held at one time, that the name of the town was connected with roses.

The Duke of Montrose bears on the second and third quarters of his Coat of Arms three red roses which originated as follows: When the Scottish nobles rebelled against King James III. in 1487, David Lindsay, the then Earl of Crawford, greatly distinguished himself by helping to rout them at the skirmish at Blackness. For these services the king created him the hereditary Duke of Montrose, which was the first instance in Scotland of a subject, other than the royal family, receiving this rank, and at the same time erected the town of Montrose and other lands into a regality to be called the Duchy of Montrose which was to be held on the tenure of the Duke rendering a red rose annually. The Duke then charged his Coat of Arms with a red rose in chief. The present Dukedom of Montrose held by the family of Graham, is taken from Old Munros in the parish of Maryton, which lands were originally granted to that family by King Robert Bruce. But the Arms of the Duke still bear three roses for the title of Montrose.



MOTHERWELL

MOTHERWELL came under the provisions of the Lindsay Act in 1865, and under the Burgh Police Act of 1892 adopted a Common Seal. In the centre of the Seal is a shield bearing a representation of Motherwell town hall. Around it are representations of the principal industries of the Burgh. Thus, above the shield is shown a railway bridge with a train thereon, for bridge building and engineering. On the right is a pit-head frame, for coal mining; and on the left is shown Vulcan with his hammer, for the iron and steel industries. Below is seen the Scotch thistle.

There is a well here dedicated to the virgin, which was celebrated in popish times, and known as "Our Lady's or Our Mother's Well," and from it the town derives its name.



MUSSELBURGH

FOR at least a thousand years before the Christian Era the British tribes of the Gadeni and Ottadini had possessed the country here, and the only traces of their presence now remaining are found in the names Esk and Carberry (*Caerbarrin*). Towards the end of the first century the Romans made their appearance and drove out the original inhabitants. For four hundred years they remained here, and different discoveries of encampments, harbours, roads, altars, baths and tombs, at various periods, have proved that they not only had a fort and military station here, but that a colony of them had settled down to a peaceful civil life. The northern side of the hill seems to have been covered with their buildings, and the site of the prætorium has been ascertained to have been on the summit of the hill where the church of Inveresk now stands. After the Romans returned to their own country, the Anglo-Saxons appeared on the scene, and, settling down, called their town Eskmuthe at first, which name was afterwards changed to Musselburgh, from a large mussel bed near the mouth of the Esk. As indicating the antiquity of the town, a local traditional rhyme says—

“ Musselburgh was a Burgh
When Edinburgh was nane,
And Musselburgh will be a Burgh
When Edinburgh is gane.”

On 12th October 1201, the Scottish barons assembled here and swore fealty to the infant son of King William the Lion.

Musselburgh was originally a Burgh of regality, and in 1632 was created a Royal Burgh, but, in the same year, by a compromise with the magistrates of Edinburgh, a decree of reduction of the charter was obtained. It was created one of the Leith group of Parliamentary Burghs in 1833.

The Seal of the Burgh is a shield bearing three anchors and three mussel shells. Above, as crest, is a dragon lying on its back, and above that a skeleton clad in a flowing garment, holding in one hand a shield, and in the other a spear, point upwards. From the mussel bed mentioned above the three mussel shells are derived, while the anchors indicate that the town is a seaport. The old parish church of Inveresk which is said to have been built soon after the introduction of Christianity, out of the ruins of the Roman fort, was dedicated to St. Michael the archangel, who is the patron saint of the place. The oldest of the Burgh Seals bears a representation of this archangel victorious over the dragon, and the present Seal seems to be a corruption of it, though why the archangel is depicted as a skeleton, it is hard to determine. In the old church George Wishart preached shortly before his martyrdom, and in 1804 it was taken down, and a new church of much inferior architecture was erected in its stead, and opened in 1806.



NAIRN

NAIRN is said to have been erected into a Royal Burgh by King Alexander I., but its original charter was lost, and it now holds its privileges under a Charter of Ratification and Confirmation granted by King James VI. in 1589, which was again confirmed by a charter of King Charles II. in 1661.

The Seal of the Burgh bears a figure of St. Ninian holding in his right hand a cross, and in his left an open bible.

The Abbey of Fearn in Ross-shire, on the opposite side of the Moray Firth, was founded in the thirteenth century by Ferquhard, Earl of Ross, in consequence of a vow made by him under the following circumstances. In 1227 he accompanied King Alexander II. to London, and while there, challenged a renowned French champion to single combat, vowing that if he were victorious he would found a monastery in his earldom. Fortune favoured him and he slew his opponent. In fulfilment of his vow he brought from the church of Candida Casa at Whithorn two canons of the *Candida Ordo* (so called because their monastic garb was white), and some of St. Ninian's relics, and built, founded, and endowed the Abbey at Fearn, appointing one of these canons, Malcolm by name, to be the first abbot. The monks of Whithorn followed the rule of St. Augustine, and from their principal monastery in France being at Praemontré, they were called *Praemonstratenses*. After some time the abbey was transferred to a spot about twelve miles further south, and there it remained ever after. Owing to the influence of this abbey on all the surrounding district, St. Ninian is said to have been adopted as the patron saint of Nairn.

The old name of the place was Narne or Invernarne, *narne* meaning the Water of Alders, which tree still flourishes on the banks of the river Nairn, and thus the name means the mouth of the water or river of Alders.



NEWBURGH

NEWBURGH seems to have come into existence at the same time as the Abbey of Lindores, and came under the provisions of the various previous Police Acts in 1858. Under the Burgh Police Act of 1892 the Town Council adopted a Common Seal.

The Seal is a thistle ensigned with an imperial crown, with a cross beneath the thistle, and is practically a small reproduction of the Coat of Arms of the Royal Burgh of Newburgh.

It is not at all certain how the Arms originated, but the most probable explanation is as follows. King Alexander III. erected the town into a Burgh of Barony at the request of the monks of Lindores Abbey, and it was made a Royal Burgh by King Charles I. in 1631. The last Abbot of Lindores, the second son of the fifth Earl of Rothes, was created Baron Lindores on 25th December 1600 by King James VI., and died without issue in 1649. The first Baron Melville married as his second wife Lady Mary Leslie, daughter of the fifth Earl of Rothes, and the Coat of Arms of the Earl of Leven and Melville bears on the first and fourth quarters of the first and fourth grand quarters a thistle, slipped proper, ensigned with an imperial crown, *or*, for Leslie, this being an augmentation of honour granted to the Leslies, Earls of Leven, by the King. The Burgh, accordingly, seems to have taken this on account of these families having been descended from the family of the last Abbot of Lindores. The cross evidently was taken as an ecclesiastical emblem in memory of the ancient Abbey of Lindores, but it is possible that it has reference to two ancient crosses in the parish. One of these, nearest the town, is known as the Cross of Mugdrum, while the other, about a mile distant, is called Cross MacDuff, and tradition connects the latter with the Thane of Fife, but as to the former, even tradition is silent.



NEWMILNS AND GREENHOLM

NEWMILNS was erected into a Burgh of Barony by a charter from King James IV. in 1490, and this charter was confirmed by Sir Matthew Campbell of Loudoun in 1566. It, along with the neighbouring suburb of Greenholm, from which it is separated by the river Irvine, adopted the Lindsay Act in 1872, and under the Burgh Police Act of 1892 took for its Common Seal the following : A shield, the upper part of which contains a sword supporting a pair of scales, representing the sword and scales of Justice. On either side, Newmilns being noted for the manufacture of muslins and lace, is a distaff and a shuttle. In the space beneath is a representation of the old Council House with its stair. In the old records it is called the Tolbooth, and seems to have been erected about 1739, as we find that on 24th October 1739, the House of Loudoun and the bailies of the Burgh entered into an agreement each to pay their "proportionate share of necessary charges found needful for keeping up, repairing and maintaining the said Tolbooth in all time coming after the same is builded and finished." A new Town Hall was erected in 1896. Above the shield is a bee-hive, representing Industry, and beneath is the motto "*Weave Truth with Trust*," which was the motto of the old Guild of Weavers.



NEWPORT

NEWPOR^T, in Fifeshire, came under the provisions of the Lindsay Act in 1887, and under the Burgh Police Act of 1892, adopted as a Common Seal the following: On a shield an ancient lymphad with the figure of Hygea seated in the stern. On the sail is the Seal of the old Earls of Fife (a warrior on horseback for Duff) which is the present Seal of the Burgh of Maedt ff. It is also the Arms of the county of Fife, and has been adopted in order to distinguish Newport in Fife from other towns of the same name.

Hygea or Hygeia was the goddess of health. She was the daughter of Æsculapios, and her symbol was a serpent drinking from a cup held in her hand. In the Seal she is shown holding the cup, with the serpent drinking therefrom, and she, and the motto "*Hygea duce*" (With health as a leader), refer to the proverbial healthiness of the Burgh.



NEW GALLOWAY

NEW GALLOWAY was erected into a Royal Burgh by a charter of King Charles I. in 1629. Sir Herbert Maxwell, in his "History of Dumfries and Galloway," speaks of the town as follows: "A charter erecting the lands of Roddings, belonging to Lochinvar, into the Royal Burgh of New Galloway was ratified by Act of Parliament this year [1633] notwithstanding the strenuous opposition of the burgh of Kirkcudbright. Lord Kenmure however died before his ambitious plan of building could be carried out, and New Galloway, though boasting the offices of provost, four bailies, dean of guild, treasurer, and twelve councillors, has never yet exceeded the dimensions of an upland village."

The Seal of the Burgh is as follows: On a shield in the lower half is a cross reversed, which is known as the cross of St. Peter, he having been crucified head downwards. The origin of this is uncertain. In front of it is a boar's head, and encircling the upper arm is a coronet showing nine pearls, being a viscount's coronet of sixteen pearls, of which nine are visible. Above is a helmet with mantling, and above that as crest, on a wreath a boar's head crowned with a similar coronet. The supporters are: On the right hand side a savage bearing a club in his right hand, and wreathed round the head and waist. On the left hand side is a ram; and the motto "*Crucis crescimus*" (Under the Cross we prosper) indicates the prosperity of the town under the blessings of Christianity.

The boars' heads of the shield and crest were taken from the Arms of the Viscounts Kenmure, which Arms were "*azure, three boars' heads erased or, armed and langued gules.*" The family name was Gordon, and the Gordons bore and bear three boars' heads on their Arms. In ancient times, the Scottish kings used to bestow some signal honour on anyone who could prove that he had killed a wild boar, as they were considered noxious animals, and the family of Gordon are said to have taken their name and Arms from an achievement of one of their ancestors. The story as related in the "Old Statistical Account" is as follows: "The Laird of

Lochinvar, as the story is told, after his pursuit and conquest of the boar, finding himself weary, having cut out the tongue, and put it in his pocket, lay down near the spot where he slew him and fell asleep. In the meantime a gentleman called Seaton, who had also been in pursuit of the boar, finding him overcome and his conqueror asleep, immediately cut off the head and carried it to the King, representing to him that he himself had killed the boar, and was entitled to the reward which his Majesty was wont to confer on the conqueror of such an animal. The King, not suspecting his veracity, rewarded him accordingly. The Laird of Lochinvar having awoke, and missing the boar's head, conjectured what had happened ; and therefore went with all possible expedition to Edinburgh, and presented himself before the King, expressing his apprehension that the reward of merit had been bestowed upon an imposter. To convince the King of the imposition put upon him, he produced the tongue from his pocket, affirming, that if the head which had been presented to his Majesty were inspected, it would be found to want that very tongue. The head accordingly having been examined, the King was perfectly satisfied with the evidence of the laird's representation, and asked him how he had killed the boar. May it please your Majesty, says the laird, I just 'gored him down.' Very well, says the King, as the reward of your merit, you shall be henceforward *Goredown*, Knight of Lochinvar. Ever since that period, a boar's head has been assumed in the armorial ensigns of the Gordons, whether or not connected with the Knights of Lochinvar, afterwards Viscounts of Kenmure."

Of the supporters, the savage is also taken from the Arms of the same family which had two savages as supporters. As sheep farming is the principal industry of the district, the other supporter, the ram, is probably an allusion to it.



NEWTON-STEWART

WILLIAM STEWART, the second Earl of Galloway's third son, who owned the estate of Castle-Stewart in the end of the seventeenth century, built some houses to form a nucleus for a village on the banks of the river Cree, where there was a ford. In honour of the family name he called it Newton-Stewart, and obtained a charter from King Charles II. erecting it into a Burgh of Barony. After a time Sir William Douglas of Gelston, the founder of the Burgh of Castle-Douglas, purchased the estate of Castle-Stewart, and under a second charter named the village Newton-Douglas; but this new name soon fell into disuse and gave place to the original name of Newton-Stewart.

The place soon increased in size and importance, and came under the provisions of the Police Act of 1860 in 1861, and under the Burgh Police Act of 1892, the Common Seal of the Burgh was designed as follows: In the centre of the Seal is a representation of a Public Hall gifted to the town by two worthy natives of it, the Misses M'Millan, and known as the M'Millan Hall. It is a magnificent building, and in front of it is a lamp post and a fountain, which were gifted to the town by another generous donor, but whose name has not been allowed to transpire. The Hall and the Fountain were erected in 1888, at a cost of upwards of £7000.



NORTH BERWICK

NORTH BERWICK, with the lands round about it, at one time belonged to the Earls of Fife, but King Robert II. in 1373 granted to William, Earl Douglas, "the privilege of a port, with the usual pertinents to North Berwyk, in emulation probably of Dunbar."

King Robert III. erected the town into a Royal Burgh, and the Seal is as follows: A lymphað, with furled sail, rowed by four rowers, and flying a flag bearing a St. Andrew's Cross. In the stern is a figure seated with a crown on its head, and in the prow a lion rampant. The sea is full of fish swimming, and above, in a scroll, is the motto "*Victoria gloria mcreces*" (Commerce is the glory [or reward] of victory). The lymphað refers to the fact of the Burgh being a seaport. It has been considered that the figure in the stern represents King Robert III., but from Laing's description of the Seal it is more probable that it is intended to represent King James VI. Laing describes the Seal thus: "A galley, the sails furled, rowed by four men. The prow of the vessel is ornamented with a lion rampant, and the stern has a head with a coronet of five points. The stern is perhaps intended to represent a shield, parte per pale, two crescents in base. In the water are several small fishes. The sun is casting his rays on the vessel from the sinister side." He then adds that it "was probably executed in the latter part of the reign of James VI., when some privileges were conferred on the burgh."

As regards the name, Chalmers remarks that "The parish of North Berwick derived its name from the town, and the village obtained its Saxon appellation from the same source as the Berwick-upon-Tweed, which in the charters of the fourteenth, thirteenth, and twelfth centuries is distinguished as South Berwick, while the more northern town was usually called *North Berwick*. In those charters and in the Northumbrian topography, the common orthography of the name is *Bar-wic* or *Bare-wic*, the bare, or naked, village or castle; the only difficulty being to discover whether the Saxon *wic* was first applied, in fact, to a castle or a village. The probability is that it was to the *village*, before any *castle* existed on the site of North Berwick, which stands on the naked shores of the Forth, being a small narrow promontory, projecting from the town into the firth."



O B A N

THE "Old Statistical Account" tells us that about 1714 the first house of any consequence was erected in Oban by a trading company of Renfrew, which used it as a storeroom. In 1736 a custom-house was erected "Oban being reckoned a proper place for clearing out vessels for the herring fishery." About 1774 "there were from 20 to 30 vessels registered at Oban which were chiefly employed in the fisheries; but from the decrease of that trade on the N.-W. coast the number of vessels is now much smaller." In 1811 it was erected into a Burgh of Barony in favour of the Duke of Argyll. But the Court of Session afterwards set this charter aside, and another charter was granted in 1820 in favour of the Duke of Argyll and Mr Campbell of Combie. The town was made a Parliamentary Burgh in 1833.

The Seal of the Burgh is a shield in the base of which is a representation of the galley of Lorn with oars in action, and beneath, in the sea, a fish swimming. In the left hand chief is a lion rampant, the Scottish Arms; and in the right hand chief the Campbell Gyronny. The motto beneath "*Air aghart*," is in old Celtic characters, and is the Gaelic for "Forward." The fish refers to the nature of the industry long carried on by the inhabitants of the town before it became famous as a watering-place.



OLD MELDRUM

THE name Meldrum is supposed to be from the Gaelic *Mealldruim*, meaning the shoulder of a hill, as the whole parish is ridgy ground surrounded by valleys.

Old Meldrum was created a Burgh of Barony under a charter of 1672. It came under the provisions of the Burgh Police Act of 1892 in 1893, and adopted as a Common Seal the Urquhart Arms, the Urquharts of Meldrum having long been the superiors of the Burgh. These Arms represent the three families who in succession have held the estate of Meldrum. The Meldrums held Meldrum before 1236, and took their name from the place. The three families who by female descent from each other have held the estate were Meldrum of Meldrum, whose heiress married a Seton about 1430; Seton of Meldrum, whose heiress, Elizabeth Seton, about 1620 married John Urquhart of Craigfintry, the tutor of Cromarty, "renowned all over Britain for his deep reach of natural art"; and Urquhart of Cromarty, as represented by the Urquharts of Meldrum.

The shield in the centre of the Seal bears the Coat of Arms of Urquhart of Meldrum, viz., three boars' heads, but I understand these should be *bears'* heads. The following extracts from Nisbet may be interesting in this connection. "The surname of Urquhart carries boars heads; as Urquhart of Cromarty *or*, three boars heads erased *gules* P^t M S. The chief of this name (says Sir George Mackenzie in his Genealogical Manuscript of the Nobility and Gentry) was Urquhart of Cromarty. The first of the family was a brother of Ochonacher who slew the bear, predecessor of the Lord Forbes, and having in keeping the castle of Urquhart took his surname from that place." Again, "The surname of Forbes with us bears *azure* three bears heads couped argent muzzled *gules*. Those of this name are said by our historians to be originally from one Ochonacher who came from Ireland, and for killing a wild bear took the name *Forbear*, now pronounced Forbes." In another place Nisbet gives the Arms of Urquhart of Meldrum "as now matriculated in the Lyon Register, are *or* three bears heads erased *gules*, langued *azure*."

The supporters are two greyhounds proper, collared *gules*, leashed *or*, while the

motto beneath the shield, "*Mean, speak, and doe well,*" is the ancient motto of Urquhart of Cromarty.

The crest above is a demi-otter crowned with an antique crown, and bearing between its paws a crescent. It is a combination, the otter being for Meldrum of Meldrum, and the crescent for Seton of Meldrum. The motto "*Per mare et terras*" (Through sea and land), refers to the habits of the otter, and its capacity for living either in the water or on dry land.

The date 1672 is the date of the town's original charter as a Burgh of Barony, and the date 1893 that when the Burgh Police Act was adopted.

See also under Cromarty for a full account of the bears' heads in the Urquhart Arms.



PAISLEY

THE town of Paisley grew up round a monastery which had been founded for monks of the Order of Cluniac about the year 1160, by Walter Fitz-Allan, the High Steward of Scotland. The monastery was dedicated in general to God and the Virgin, and in particular to St. James, St. Milburga, and St. Mirren, the last of whom was a Scottish confessor, who lived in this vicinity, and became afterwards the tutelar saint of the place. The monastery was afterwards raised to an abbacy by a Bull of Pope Honorius, and the abbey was known as the abbey of St. James and St. Mirren.

The "Old Statistical Account" says that no satisfactory etymology has yet occurred of the name Paisley, and it goes on to say that the following has been suggested by a good Gaelic scholar: "A ridge of rocks that runs across the river, and forms a beautiful cascade, would, prior to the building of the town, be undoubtedly the most striking object that this place would present. The brow or face of a rock is, in Gaelic, *Pais-licht*. A church in front of the rock would be the church in *Pais-licht*. A church did stand here previous to 1160; it is named in the foundation charter *Ecclesia de Paselet*, Latinized in the records of the monastery, *Pasletum*, an easy derivative from *Pais-licht*, in all probability the original of the modern *Paisley*."

On 19th August 1488 Paisley was erected into a Burgh of Barony by King James VI. at the request of George Schaw or Shaw, at the time Abbot of the Monastery. In 1833 it was created a Parliamentary Burgh.

The Seal of the Burgh shows the Abbot George Schaw standing on a shield. The shield is *azure*, and bears three covered cups, the Schaw Arms. On the Abbot's right hand is a shield *or*, with a fess cheque, the armorial bearings of the Lord High Stewards of Scotland; and on the left hand a shield *gules* with roses or cinquefoils in chief, and an escallop shell in base, with a fructed tree behind. The origin of this latter feature of the Seal is unknown, but it is conjectured that it is taken from the Arms of the House of Hamilton, which contains three cinquefoils, and which has as crest an oak tree. The escallop shell probably refers to St. James, who was one of the patrons of the abbey. For an account of this shell see under Milngavie.

Nisbet tells us with reference to the cups of the Schaw Arms that they "are likewise used as armorial figures, and even from the office of butler to the sovereign. . . . The surname of Shaw with us carries also *azure* three covered cups *or*. . . . The original of the surname of Shaw is commonly attributed to one Shaw, second son to Duncan, Earl of Fife, who was cup-bearer to one of our kings, Alexander II., or Alexander III. as others assert, and whose descendants assumed their surname from his proper name, and their armorial bearings from the badge of his office."

Nisbet also gives us a very graphic account of the origin of the fess or fesse. He says: "The fesse in armories is generally taken to represent the military belt and girdle of honour, used in the ceremonies of old at the investiture of the nobility and knights. . . . The girdle of honour was anciently bestowed by emperors, kings, and generals, upon soldiers for their special services. . . . Knighthood was of old conferred by the cincture of the military belt. Girdle or belt was variously adorned with figures, precious stones, and studs of gold and silver. Such an one has been anciently carried in the armorial ensigns of the noble and princely family of Stewart, which we call a *fesse chequé*. The term cheque in heraldry, is said of the field or any other charge or figure filled with square pieces alternately of different tinctures; which pieces Monsieur Baron will have to represent, in armories, battalions and squadrons of soldiers, and so a fit bearing for chief commanders of armies, as those of the ancient family of Stewart have been. . . . How agreeable then, are the armorial ensigns of the Stewarts to their employments and offices; who, long before they ascended the throne, were commanders in chief of armies under our ancient kings, and Lords High Stewards of Scotland, and were always in use to carry for their paternal ensign, *or* a *fesse chequé, azure and argent*."



PARTICK

PARTICK adopted the General Police Act of 1850 in 1852, and came under the provisions of the Lindsay Act in 1866. Under the Burgh Police Act of 1892 a Common Seal was designed. The Seal is described in "Notes and Reminiscences of Partick" thus: "Quarterly, 1st and 4th quarters a Lymphad or Galley with oars in action, *sable*; 2nd, gules a castle with two circular towers *argent* masoned, *sable*; 3rd, gules a Bishop's Mitre proper and on a chief of the second a garb or wheatsheaf between two millstones of the first. Motto on an escroll beneath the shield 'Industria ditat.'" The chief is *sable*.

The Seal has been slightly altered from the above. Now, the castle bears three towers, and above the shield is a modern steamer. The lymphads and the steamer indicate the growth and present importance of the Burgh for boiler works and ship-building yards. It has extensive flour mills, hence the wheatsheaf and the millstones. The castle and the bishop's mitre take us back to ancient times.

Partick seems to be very old, for it is said that King Morken, whom tradition alleges to be identical with St. Mungo, had a palace at Pertmet, which place is supposed to be Partick. The Chartulary of Glasgow has reference to Perdeyc or Perthik, and it seems that lands at Perdeyc were granted in 1136 by King David I. to the Bishop of Glasgow. Sometime during the thirteenth century the place would appear to have had an episcopal residence. A grant of wood was made by Maurice, Lord of Luss, in 1277 for repairing the cathedral, and this grant is dated from Perthik, where it is presumed that the Lord of Luss had been residing at the time on a visit to the Bishop. The ruins of an old castellated building stood, up till the year 1836, near the junction of the Kelvin with the Clyde, and these ruins were supposed to have been the remains of the Bishop's palace.



PEEBLES

PEEBLES has been well known since the days of King David I., but it was not till 1367 that it was created a Royal Burgh by King David II., and in 1621 King James VI. renewed and confirmed all the rights, privileges, and lands granted to the Burgh by his royal predecessors.

The name comes from a Celtic word *Pebyll*, meaning moveable dwellings, although the writer of the "Old Statistical Account" says that it seems plainly to have been taken from the pebbles with which the soil abounds, particularly where the town was first built, but we may take this derivation to be utter nonsense.

The Seal has the date 1682. It bears on a shield three salmon, one facing a different way from the other two, with the motto "*Contra nando incrementum*" (Increase by swimming against [the stream]). These Arms are to be seen on the Market Cross, and the fish refer to the great quantities of salmon which are here found in the Tweed. The different positions of the fish, and the motto, refer to the fact that while one fish swims up the stream to the spawning beds in the upper waters of the river, two, or rather a considerably increased number, come down the river again on their way to the sea.

Above the shield is a helmet with mantling. In heraldry mantling is defined as the drapery which is often used as a background to a shield, crest, etc. This drapery had various names in mediæval times. It was called a *Cointoise*, which originally was a scarf or veil worn by women in the thirteenth century, hanging from their head-dress, and afterwards, under that name or under the name of *Lambrequin*, was a similar scarf or veil which knights wore hanging from their helmets, supposed to have been bestowed upon them by their ladies. These pieces of stuff, worn over the helmets in the fourteenth and fifteenth centuries, principally at tournaments and jousts, usually hung by one of the edges, and typically had the opposite edge dagged, slitted, scalloped, or otherwise cut in an ornamental manner. The origin of this mantling however is uncertain, but it now figures in modern heraldry, and often forms an important part of the ornamental decoration of a Coat of Arms.



PERTH

IT is the generally accepted opinion that Perth owes its origin to the Roman occupation of Britain. Previous to their arrival, Fifeshire and the country to the south of the Tay were inhabited by a tribe of Picts called Horestii. In 79 A.D. Agricola, having conquered all the country to the south of the Forth, pursued his march northwards, and it is said that when his army first caught sight of the Tay with its Inches, they cried out with one accord, "*Ecce Tiber! Ecce Campus Martius!*" (*Behold the Tiber! Behold the Field of Mars!*) This may be so,

"But where's the Scot who would the vaunt repay,
And hail the puny Tiber for the Tay!"

It is said that for long after this the Tay was known by the name of New Tiber, and Fordun remarks that the extensive moor to the west of Perth, now called Tibbermuir, was known as *Tyber-more*.

On, or near, the spot where Perth now stands, Agricola formed an extensive camp, which afterwards he formed into a permanent settlement or town, and called it Victoria. He fortified it, built a castle, and supplied his moats with water brought over an aqueduct from the river Almond. It is possible, however, that there was a Pictish town here previously, as Fordun tells us that the ancient name of the place was *Bertha*, which name, Boece thought, came from the Gaelic *barr Tha*, meaning the "height over the Tay," and referring to Kinnoul Hill. The writer of the "Old Statistical Account" remarks that the contracted pronunciations of *Bertha* are *Berth* and *Bert*, and that as the letters B and P were used indiscriminately in Gaelic, the name could easily be changed by the Highlanders into *Perth* or *Pert*. The town was erected into a Royal Burgh by King David I., and in the original charter from him it is called *Pert*.

After the inhabitants were converted to the Christian religion they dedicated

the church and bridge of Perth to St. John the Baptist, whom they had chosen as their tutelary saint, and in time the town began to be called, by many persons, St. Johnston, but this name never became general. Many charters belonging to different religious houses at Perth have a seal appended to them which seems to have been used from the year 1400. On one side of it is represented the beheading of John the Baptist, while Salome stands by with the charger in her hand ready to receive the head. On the other side St. John, enshrined, is represented carrying the *Agnus Dei* or Holy Lamb in his arms, with a number of his followers kneeling before him, and on the circumference of both sides are the words "*S' communitatis ville Sancti Johannis Baptiste de Berth*" (The seal of the community of the town of St. John Baptist of Berth).

After the Reformation this seal was discarded, and the Coat of Arms of the city of Perth, which appears upon the official notepaper, bears a double-headed golden eagle. A red escutcheon, charged with the Holy Lamb passant carrying the Banner of St. Andrew, within a silver double tressure, surmounts the breast of the eagle, and the motto is "*Pro Rege, Lege, et Grege*" (For the King, Law, and People).

The Common Seal now in use and figured here, bears the Holy Lamb on a shield as in the above, but the shield is placed on the breast of a single-headed eagle, and the surrounding inscription is "*Sigillvm secretvm Bvrgi de Perth.*"

In both of these seals the eagle is the Roman Eagle, which is carried in memory of the Roman occupation of the town, and the lamb is the Holy Lamb borne by John the Baptist in the above-mentioned Seal.



PETERHEAD

PETERHEAD originally was a small fishing village, called in old charters *Petri promontorium*, meaning the rocky headland. It is also said to have taken its name from a Highland chieftain named Peter or Patrick, who lost his head while on a plundering expedition in the neighbourhood; but the author of the "View of the Diocese" says: "Peterhead was, of old, called Peterugy, in Latin Inverugi Petri; because Ugy here falls into the sea, and the church is dedicated to Saint Peter." At one time, along with the adjoining lands, it belonged to the Abbey of Deer. In 1560 Queen Mary granted the village and lands to Robert Keith, son of the fourth Earl Marischal, and commendator of Deer.

The present town of Peterhead was founded and made a Burgh of Barony in 1593 by the fifth Earl Marischal, George, who founded the Marischal College of Aberdeen. It is one of the Elgin group of Parliamentary Burghs. The Seal of Peterhead is adapted from the Coat of Arms of the Earls Marischal, which were: *Argent*, on a chief *gules*, three pallets *or*. This part of the Arms is changed on the Seal. The upper part of the shield in the true Arms is in seven perpendicular divisions instead of six, as here, and of these the second, fourth, and sixth are the three pallets *or*. In the Seal the first, third, and fifth are given as these pallets *or*. The remaining divisions forming the chief, upon which the pallets are placed, are *gules*. Above the shield, on a wreath, is the crest of the Earls Marischal, which was a stag's head erased proper, and attired with ten tynes. The supporters are two stags proper, attired as the crest—that is, with ten tynes.

According to tradition, the family of Keith originated in one Robert, who was a chieftain among the Catti, which was a German race, and had their home in the province of Hesse Cassel, until the Romans overcame them. In consequence they migrated, and, landing in the north of Scotland, settled down, and gave the name of Caithness to the land which they occupied (*see* Dornoch). From the Catti it is also said that the surname of Keith or Kethi came. This Robert joined Malcolm II., King of Scotland, and aided him to gain a great victory over the Danes.

battle Robert is said to have addressed his soldiers thus: "God, whose house those savages have demolished, and whose service they despise, will give us the victory: *Truth will conquer.*" The Danish general, Camus, was killed by Robert, and when King Malcolm learned this, he dipped his finger in Camus' blood, and drew long red streaks or pales on the top of Robert's shield, saying, "*Veritas vincit*" (Truth conquers), and these pales or pallets have since been part of the armorial bearings of his descendants. In the year 1010 he was created Marischal of Scotland, and afterwards, as a reward for his great services, given a barony in Lothian, which was called Keith-Marischal after him, as was the Island of Inchkeith, which was also bestowed upon him then. Ancient Pictish tradition, however, asserts that the island took its name from Ketus, a king of the Picts, who called it Kettinch, and who also called another island in the Firth of Forth after the name of his best beloved queen, *Maya Insula*, or May Island.

About 1458 Sir William de Keith was raised to the Peerage by King James II. under the title of Earl Marischal. The pennon of the Earl Marischal, which was borne on the field of Flodden, and which showed three stags' heads, with the motto "*Veritas vincit*," is still preserved in the Advocates' Library in Edinburgh.



PITTENWEEM

PITTENWEEM was erected into a Royal Burgh by a charter of King James V. in 1542. The Seal of the Burgh bears the figure of a bishop, representing St. Adrian, standing in a boat, which is rowed by two naked boys, and a flag flying at the stern bears the Scottish Lion rampant.

St. Adrian is traditionally known as the Martyr of the May, and Dr Skene says that he, a distinguished soldier of Christ, came from the province of Pannonia, in Hungary. Owing to his transcendent merits he was early raised to the episcopate, and went to Scotland, along with 6006 people, to extend his labours. He and his followers destroyed the Pictish kingdom, and showed forth many signs and wonders among the people. Afterwards they wished to have a habitation of their own on the Isle of May, and were there slain by the Danes, which event is said to have taken place in the year 875.

The Seal means to represent St. Adrian setting forth on his adventurous voyage, and the motto, "*Deo duce*" (With God as a Leader), refers to the miraculous manner in which the saint found his way to the Isle of May. His connection with the Burgh of Pittenweem arose as follows. In the twelfth century a convent, dedicated to the Virgin, was erected on the spot where the Burgh now stands, and which was afterwards joined to St. Adrian's fane on the May. The monks belonging to the island possessed much property on the mainland, and eventually they all removed to Pittenweem, so as to be nearer their lands, and consequently better able to look after and attend to them. Here they built a priory, and the town grew up around it.

Pittenweem means "the settlement of the cave," *weem* meaning a cave or cavern. In the centre of the town there is an enormous cavern, above which are the ruins of St. Mary's Priory. This cavern consists of two chambers, with subterranean stairs

and passages now filled up, but which led to the buildings above. The "Old Statistical Account" says that in olden times coal was wrought here, and that the pits thereby produced, and the striking natural object of the cove or weem may have given birth to the name of the parish. There are many of these natural caverns on the coast, and from them the district has obtained the name of Wemyss. Tradition says that the witches of Pittenweem held their meetings in the great weem or cavern.



POLLOKSHAWS

POLLOKSHAWS was erected into a Burgh of Barony about 1813, and the charter was granted in favour of the then Sir John Maxwell of Pollok, hence the first part of the name. It came under the various previous Police Acts in 1858, and, under the Burgh Police Act of 1892, adopted a Common Seal.

The Seal is an adaptation from the Pollok Coat of Arms, by permission from Sir John Stirling Maxwell, the present representative of the Pollok Family. It is one of the quarters of the Pollok Arms: "Argent, on a saltire sable an annulet or, stoned proper." The annulet or ring was a maternal difference added to the Arms of the Maxwells of Pollok from the House of Eglinton; and the saltire sable is from the Arms of the Maxwells, Earls of Nithsdale. The annulet was a mark of nobility and jurisdiction among the Romans, and Nisbet says that annulets "have been continued as armorial ones of honour, and symbols of investiture in dominions. The ring has been also the prize of tournaments and joustings, and the riding at the ring was a part of these exercises. It was also the reward to those who behaved themselves best in such military exploits. All which may be said to have given occasion for rings to be frequent in armories."

An addition was made in the Seal by introducing a tree between the upper arms of the saltire, which tree alludes to the latter part of the name, "*shaw*" (from an old Scottish word "*shaw*" or "*schaw*" [schagh], meaning a wood or a grove), as indicating that the surrounding country was of a thickly wooded character in times long past.



P O R T G L A S G O W

THE present Seal of the Burgh of Port Glasgow shows a three-masted ship on the sea in full sail, with the Scottish Lion rampant as a figure-head. From the mainmast the Union Jack flies, and from the stern a flag bearing a St. Andrew's Cross. Flying from the other two masts are streamers. On the mainsail is a representation of the Arms of the City of Glasgow. In the space below the sea is the motto, "*Ter et quater anno revisens aquor Atlanticum impuni*," meaning "Three and four times in the year revisiting the Atlantic ocean with impunity."

The Arms of the City of Glasgow appear on the Seal from the following circumstances. In former times this place was only a small village called Newark, so called from Newark in the neighbourhood, the seat of Sir Patrick Maxwell. Formerly it was a part of the parish of Kilmacolm, but in 1668 the Magistrates and Council of Glasgow feued about eleven acres of land in the vicinity, upon which a harbour was formed, and in 1695 it, along with some farms, was erected into a separate community, called New Port-Glasgow—*i.e.*, the new port of Glasgow. In 1775 it and the Barony of Newark were united for municipal purposes, and in 1833 they were formed into a Parliamentary Burgh under the name of Port Glasgow. The first Seal was presented to the community by the Town Council of Glasgow in 1792, and in 1892 a new Seal, with the same device, but without the name of Newark, was adopted. The ship, of course, refers to the Burgh being a seaport.



PORTSOY

PORTSOY was created a Burgh by a charter from Queen Mary in 1550. It adopted the Lindsay Act in 1889, and under the provisions of the Burgh Police Act of 1892 took for a Common Seal the crest of the old Earls of Findlater and Seafield, who were proprietors at one time of the estate of Portsoy. It is still one of the crests of the present Earl of Seafield. The crest is a lion, guardant, *gules*, holding between his paws a plumb rule erect, proper. Sir Walter Ogilvy of Achleven, second son of Sir Walter Ogilvy of Lintrathen, an ancestor of the Earls of Findlater, obtained permission in 1455 from King James II. to fortify his Castle of Findlater with an embattled wall of stone and lime, and all other necessaries for a place of strength. From this, in all probability, originated the plumb rule in the crest.



P R E S T O N P A N S

P RESTONPANS adopted the Lindsay Act in 1862, and in 1893, under the Burgh Police Act of the previous year, designed a Common Seal. The western portion of the Burgh is within the Barony of Prestongrange, and the eastern portion within the Barony of Preston. As early as the twelfth century, Prestonpans was famous for the manufacture of salt, the monks of Holyrood and Newbattle, who were the original superiors, having erected pans on the shore for its manufacture, hence the name. Indeed, for a long time the ecclesiastical name of the place was Salt-Preston, the name Preston meaning Priest's town.

In what was formerly the village of Preston, in the centre of what was, up till the eighteenth century, a large open space but now a market garden at the side of the road, stands the ancient Cross of Preston, bearing the date 1617, and a representation of this Cross has been taken for the Common Seal of the Burgh. The following description is from "Scottish Market Crosses" by John W. Small. "Market Cross at Preston, one of the best of our more elaborate examples, having a large and handsome built under structure of one storey in height with parapet, and on the roof a platform on which the cross proper is erected. The under structure measures eleven feet six inches in height and is fifteen feet in diameter. The height of the shaft and unicorn is twenty feet. The under part contains a staircase for access to the roof above. The erection is of hewn masonry with beautiful mouldings, each compartment of the design being divided from the other by a moulded panelled pilaster, with cap and base, interspaced at the cornice level with carved and moulded gargoyle. The spaces between the pilasters are filled with semi-circular niches, having cills and impost mouldings, and carved shell forming the head. The shaft is a tall handsome column with carved capital and square abacus, surmounted by the Scottish Unicorn in a sitting position, holding a shield. This is a very common termination on the Scottish Crosses, the Unicorn forming the supporters

in the Royal Arms of Scotland. ‘The privilege of holding weekly markets and annual fairs was granted to the Barony of Preston in 1617 and about this time no doubt the Cross would be erected. The fraternity of the Chapmen of the Lothians allege that their predecessors acquired a right to it in 1636’ (Drummond on Market Crosses, ‘Proc. Soc. Antiq.’ Vol. IV., p. 87). They still meet here annually on 1st July for election of office-bearers. Drummond supposes that the architect of the Cross may have been William Wallace, who belonged to this part of the country, and was much employed in the neighbourhood. He was for many years principal Master Mason to the King, and died in 1631.” The writer of the “New Statistical Account” in speaking of Preston Cross remarks: “Annually, in the beginning of July, it is the scene of a little innocent merrymaking. As if at the summons of some ancient wizard, in a mood of mirth and gentleness, a numerous company unexpectedly encircle the solitary pillar, and, amidst the agreeable warmth of a summer noon, interchange many pleasant and friendly salutations, in commemoration, doubtless, of important transactions which happened long ago. Their accustomed rites being duly performed, the reign of silence is again allowed to resume its sway around that simple monument of departed greatness.”

As said above, the chief feature of the Seal is a representation of this Cross, which occupies the centre. On the left is an anchor and a miner’s spade and pick, indicating that Prestonpans is a seaport, and that coal mines are worked in the vicinity. On the right hand is a sheaf of grain with two sickles, indicating the agricultural fertility of the district round about.



PRESTWICK

PRESTWICK as a Burgh of Barony is said to have been erected such, but by whom or in whose favour is not known, in or about the year 983, and in 1600 King James VI. ratified its ancient charters and re-erected it into a Burgh of Barony on behalf of his son Henry, Duke of Rothesay. On 11th February 1903 the Burgh came under the provisions of the Burgh Police Act of 1892 and the Town Councils Act of 1900, and took as a Common Seal an adaptation of the old Seal of the Burgh of Barony. The Seal is as follows :—

In the centre is a representation of St. Nicholas standing in a Gothic porch, with his right hand raised in blessing, and bearing a crosier or pastoral staff in his left. On the right side of the porch is a triple towered castle said to have been imitated from the castle on the Seal of the adjoining Burgh of Ayr, and on the left is a leafy branch. In the old Burgh of Barony Seal, of which the Town Clerk has kindly sent me impressions, the building, here shown as a castle, bears a resemblance to a church with three spires, and the plant bears a flower like a sunflower at its extremity.

St. Nicholas is the patron saint of the town, the parish church being dedicated to him because, although he is the chief patron saint of Russia, the patron saint of children, merchants, and travellers, he is also the patron saint of seaports and of sailors, and Prestwick, although not a seaport, is situated near the sea coast. The Church of St. Nicholas in Prestwick is situated on rather an elevated spot, not very far from the sea, and as in former times churches were often built on high ground so as to serve for a landmark for sailors, this church had in all probability been built for that purpose. As bearing further on this, there is a reef of rocks about midway between Prestwick and Ayr, which still goes by the name of St. Nicholas' Rocks.

The miracle by which St. Nicholas became the patron saint of sailors is given by Mrs Jameson in her "Sacred and Legendary Art" as follows : "And thus it happened to certain mariners in the Ægean Sea, who, in the midst of a frightful tempest, in which they were like to founder, called upon Christ to deliver them through the intercession of the blessed St. Nicholas, who thereupon appeared to them and said 'Lo, here I am, my sons! put your trust in God, whose servant I am, and ye shall be saved.' And

immediately the sea became calm ; and he conducted the vessel into a safe harbour. Whereupon those who peril their lives on the great deep do also invoke St. Nicholas ; and all harbours of refuge, and many chapels and altars on the sea coast, are dedicated to him." Many marvellous tales are told of him, such as, that even on the day of his birth he stood in his bath, and thanked God for bringing him into the world. He was made Bishop of Myra, and during a famine there he performed the most stupendous of his miracles, by restoring to life three children who had been killed, and their remains salted and preserved in a tub to serve as food. He figures in endless legends of a similar miraculous character, and was renowned as a peacemaker. He died on 6th December 326, and was buried at Myra, and it is said that for hundreds of years afterwards he continued performing miracles, and many pilgrimages were made to his tomb.

The church, with its three spires emblematic of the Trinity, which is certainly shown on the old baronial Seal, must refer to the ecclesiastical matters with which the Burgh was connected, as does the name "Prest wick," meaning "Priest's bay." United with Prestwick is Monkton, or Monk's town, the present ecclesiastical parish being Monkton and Prestwick.

The meaning of the flower bearing branch on the old baronial Seal is not known, but the leafy branch on the Seal now used may at once be associated with the Palms of Victory which we find depicted in so many ecclesiastical paintings and seals. The Town Clerk suggests that it may have originally been intended for an olive branch, the universal emblem of peace. During the processions on Palm Sunday in Roman Catholic countries branches of olive and yew are carried as substitutes for those of the palm tree. The Rev. Hilderic Friend in his "Flowers and Flower Lore" quotes from Parkhurst's "Lexicon" as follows : "The *Olive-tree*, from the effect of its *oil* in supplying, relaxing, and preventing or mitigating pain, seems to have been from the beginning an emblem of the *benignity* of the Divine nature ; and particularly, after the Fall, to have represented the *goodness* and *placability* of God through Christ, and the *blessed influences* of the *Holy Spirit* in *mollifying* and *healing* our disordered nature, and in destroying or expelling from it the poison of the old (spiritual) serpent, even as *oil-olive* does that of the natural serpent or viper. Hence we see a peculiar propriety in the *olive-leaf* or *branch* being chosen by Divine Providence as a *sign* to Noah of the abatement of the deluge (Genesis VIII., 11) ; we may also account for *olive-branches* being ordered as one of the materials of the booths at the feast of tabernacles (Nehemiah VIII., 15) ; and whence they became emblems of peace to various and distant nations. See Virgil and Livy. So Statius mentions *Supplicis arbor Olivæ*—'The suppliant Olive-tree.' And our late eminent navigators found that green branches carried in the hands, or stuck in the ground, were the emblems of *peace* universally employed and understood by all the islanders even in the South seas."



QUEENSFERRY (SOUTH)

QUEENSFERRY was erected into a Royal Burgh by King Charles I. in 1636. The Common Seal of the Burgh represents Queen Margaret, wife of Malcolm Canmore, in a boat, about to step off from a gangway on to the Binks rocks. In her right hand she holds a sceptre and in her left a book. Behind is a view of the Fifeshire coast with Rosyth Castle and the Ochills in the distance.

It was from this queen that the place took the name of the Queen's Ferry, because it is these Binks rocks that are traditionally said to be the spot where she, as the Princess Margaret landed, when she, with the rest of her family, were fleeing from the Normans, and after she became queen she was in the habit of crossing the Firth of Forth at this point. Long previous to this, however, in the time of the Romans, this strait was called by them *Freti transitus*, the channel crossing, and we know that about the year 83 A.D. they had gone as far as Loch Leven, but they did not accomplish this without much fierce warfare with the natives. The "New Statistical Account" says that Queen Margaret was much beloved by the inhabitants, and that there used to be a house on the beach which was built for her accommodation while waiting for the boat, and that they even cut out her footmark in the solid rock, which footprint was said to have been in existence in the memory of the ancient inhabitants. Dr Skene in his "Celtic Scotland" tells us that she "constructed dwellings on both sides of the sea which divides Lodoneia or Lothian from Scotia—that is the Firth of Forth—that the pilgrims and the poor might put up there and rest, and find there ready everything required for the refreshment of the body. Servants were placed there to minister to them, and vessels provided in which they were ferried across without payment."

The book in her hand is the famous copy of the Gospels which she possessed. The following account of this book and the miracle of which it was the subject is taken from Turgot's "Life of Margaret," translated by Dr Metcalfe in "Ancient Lives of Scottish Saints": "She had a book of the Gospels beautifully adorned with jewels and gold, and ornamented with the figures of the four evangelists, painted and gilt. The capital letters throughout the volume were also resplendent with gold.

For this volume she had always a greater affection than she had for any others she was in the habit of reading. It happened that while the person who was carrying it was crossing a ford, he let the volume, which had been carelessly folded in a wrapper, fall into the middle of the stream, and ignorant of what had occurred he quietly continued his journey. But when he afterwards wished to produce the book, he, for the first time, became aware that he had lost it. It was sought for for a long time but was not found. At length it was found at the bottom of the river, lying open, so that its leaves were kept in constant motion by the action of the water, and the little coverings of silk which protected the letters of gold from being injured by the contact of the leaves were carried away by the force of the current. Who would imagine that the book would be worth anything after what had happened to it? Who would believe that even a single letter would have been visible in it? Yet of a truth it was taken up out of the middle of the river so perfect, uninjured, and free from damage, that it looked as though it had not even been touched by the water. For the whiteness of the leaves, and the form of the letters throughout the whole of the volume, remained exactly as they were before it fell into the river, except that on the margin of the leaves towards the edge, some trace of the water could with difficulty be detected. The book was conveyed to the queen, and the miracle reported to her at the same time, and she having given thanks to Christ, esteemed the volume much more highly than she did before. Wherefore let others consider what they should think of this, but as for me I am of opinion that this miracle was wrought by our Lord because of His love for this venerable queen."

King Malcolm IV., the great-grandson of Margaret, granted the monks of Dunfermline the right of ferry, and in 1164 he made a similar grant to the monks of Scone of the *Portum Regiae*. Pope Gregory confirmed to the Abbey of Dunfermline "*dimidium passagii sanctæ Margaritæ Regiae*" in 1294. King Robert Bruce again, granted the place as a Burgh of regality to the monks of Dunfermline, which was re-granted by King Robert III., and confirmed in 1450 by King James II., and as said at the beginning, King Charles I. erected it into a Royal Burgh. This proceeding was strenuously opposed by Linlithgow, but in spite of this opposition, Queensferry, in 1641, was finally recognised as a Royal Burgh.

The early history of Rosyth Castle is involved in the deepest obscurity. It is not known who was the builder of it, or at what period it was built. Built on a promontory to the west of St. Margaret's Hope, it is insulated at high tide. The family of Stewart of Rosyth claimed to be descended from James, the brother of Walter the Lord High Steward of Scotland who married Marjory Bruce. The castle was said to have been a summer residence of Queen Mary, and it has been affirmed that it was the birthplace of Oliver Cromwell's mother who is said to have been Elizabeth Stewart, and to have claimed descent from the Stewart Royal Family. The original Stewart possessors sold it in 1694 to one David Drummond of Inverary, and after a few more changes of ownership it now belongs to the Marquis of Linlithgow.

The Town Clerk kindly sent me an impression of the old Seal of the Burgh, bearing the Burgh Arms. One side represents Queen Margaret landing, from which the Seal now in use was taken. The other side, here shown, bears a cross which is

said to symbolise the attachment of Queen Margaret to the Christian faith. In each angle of the cross is a sea fowl, and one in the centre. The legend regarding these five birds is, that at the moment when Queen Margaret landed on the Binks rocks



five sea birds appeared in the air, forming, as they flew, the Sign of the Cross, and the legend further narrates that they alighted on the rigging of the vessel, their position there still having the form of a cross. It is quite possible there may be some grain of truth in the appearance of these birds, and in these early times, if accidentally they had the form of a cross in their flight, this would at once be seized upon as a good augury.

A curious ceremony, known as the procession of the "Burryman," is still observed at Queensferry on the day preceding the annual festival, in commemoration of the passage of the Firth of Forth at this point by "St. Margaret the Queen." This ceremony takes place on the second Friday of August. The "Burryman" is a man who is clothed in flannel which is covered with the burrs of the Burdock, which are absolutely necessary for the proper observance of the ceremony which has been in vogue from time immemorial. The "Burryman" is conducted all through the town by two attendants, and at every door he receives a donation, which amounts to a considerable sum, and which is spent next day at the annual festival or fair by the youth of the place who have been responsible for the due carrying out of the proceedings. Sometimes two persons were dressed in flannel, decorated with burrs and led about, and they were respectively called the "King" and "Queen," the whole proceedings being, it is said, an allusion to the passage of King Malcolm and Queen Margaret through the town.



RATTRAY

RATTRAY adopted the Lindsay Act in 1873, and under the Burgh Police Act of 1892, took for the Common Seal of the Burgh an adaptation from the Coat of Arms of Sir James Clerk-Rattray of Craighall-Rattray, out of respect to him and his family. The Seal is as follows:—

In the centre is a shield bearing three cross-crosslets. Above, as crest, is one cross-crosslet between two five-pointed stars. The shield is supported by two serpents, and on the outer side of each is a five-pointed star. The Coat of Arms of the family of Rattray of Rattray are “*azure, three cross-crosslets, fitchée or; crest—on a mullet a flaming heart proper; supporters—two serpents, and the motto is “Super sidera votum,” meaning “My desires are above the stars.”*

Rattray takes its name from the family of Rattray, who had been in possession of lands in the parish for over eight hundred years. The first of the family upon record was one Alanus de Ratteriff, who lived in the reign of King William the Lion, and King Alexander II., and who, in 1170 obtained a site of an old fort, which he occupied and built upon, and the surrounding lands were called in consequence “de Rattrief.” Nisbet remarks, regarding the name—“In the reign of Malcolm III., amongst the old surnames, Hector Boece mentions this, the principal of which was Rattray of that Ilk, in the shire of Perth. In the register of the abbacy of Arbroath, there is a perambulation of the date 1250, between that convent, and *Thomas de Rattray*, about the lands of Kingledrum; and, in the reign of King Robert the Bruce, *Eustachius de Rattray* was falsely accused in the Parliament of Perth for treason against that king, but was fairly acquitted.”

Mr John A. R. Macdonald, Architect, Blairgowrie, to whom I am much indebted, informs me that an old manuscript contains the following note: “There is a parish and kirk called Rattray and the castle of Rattray hath a pleasant situation; there is in a plain valley a little green mound, that would seem to be artificial, but will be a quarter of a mile in length, rising high with a ridge, upon the east end thereof stood the castell, with a chapel lower down. It overlooks the plain, with a river running within a quarter of a mile called the water of Rattray, and in Irish ‘Erich,’ because

it rises soon after rain." Mr Macdonald, in his interesting communication to me, then goes on to say: "There is traditional and documentary evidence that several successive Rattrays of Rattray took part in the Crusades, this would account for the crosses, the special symbol of the Crusaders. Serpents as symbols were not always regarded with antipathy, yet the serpentine supporters of the Rattray shield may be derived from some of those mythical reptiles fabled to have been slain by British heroes, or they may represent the Scriptural figure."



RENFREW

RENFREW existed in the days of King David I. and was erected into a Royal Burgh by King Robert III. in 1396. Up to the seventeenth century the town stood upon the banks of the river Clyde, and in a charter of 1644 it is described as the principal seaport on the river, but after a time the river changed its course, and now the Burgh is at some distance from it. When the town was on the Clyde vessels of considerable size were built close to it, and the Seal of the Burgh shows an ancient lymphaud with furled sail, and a pennon flying from the mast. From each end of the spar bearing the sail is suspended a shield. The shield on the right bears a lion rampant, being the Royal Coat of Arms of King Robert, while the shield on the left bears a fesse cheque, being the Coat of Arms of the Stewart family. Both these refer to the erection of the Royalty by King Robert. On the prow of the lymphaud is placed the sun, and on the stern the crescent moon with a face in profile. What these luminaries and their respective positions indicate, it is now impossible to say, unless the meaning is that the Stewarts rose from obscurity (the moon representing night) to the days of royalty (the sun representing day), the moon being beneath the Stewart Arms, and the sun beneath the Royal Arms. In each upper corner of the shield is a cross crosslet fitchée. The motto of the Burgh "*Deus Gubernat Navem*" (God rules the ship) appears above the whole.

Chalmers derives the name of the place from two Welsh words—*Rhyn*, meaning a point of land, and *Frew*, a flow of water, the name thus meaning the point of land near the junction of the rivers Clyde and Gryfe.



ROSEHEARTY

THE town of Rosehearty seems to have come into existence during the fourteenth century, some buildings or cots having been erected then in the vicinity of the present town, and inhabited by crofters. Tradition says that a company of Danes were shipwrecked on the rocks in the neighbourhood, and having no means of returning to their own country, or perhaps not wishing to do so, they settled down among the inhabitants and instructed them in the art of fishing. In course of time fishing became the principal industry of the place, which increased in size through others coming and settling down to the same pursuit. The then Knight of Pitsligo, the proprietor, to encourage them, built a harbour and gave other facilities, and a new town gradually grew up in the course of the sixteenth century. By a Royal charter dated 13th July 1681 the town was erected into a Burgh of Barony in favour of the second Baron Pitsligo, and this was supplemented by a second charter dated 1st October 1684. Eventually the superiority of the Burgh passed to the Dingwall-Fordyces of Brucklay, in whose possession it now is.

The name is considered to be derived either from the Gaelic *Ros*, a promontory, and *Ard*, a height, or from a compound Gaelic word *Ros-achdair*, meaning promontory and anchor, the name thus meaning anchorage ground near the promontory.

In 1893 Rosehearty came under the provisions of the Burgh Police Act of 1892, and as was requisite under that Act a Common Seal was adopted as follows:—

The centre of the Seal bears the Coat of Arms of the family of Forbes, Barons Pitsligo. It is a shield divided into four. The first and fourth quarters are *azure* three boars' heads couped, argent and muzzled for Forbes. The second and third quarters are *gules*, argent three cinquefoils *azure* for Fraser. The tinctures in the above illustration are omitted. The supporters are two bears proper, muzzled *gules*, and beneath is the motto of the family, "Altius ibunt qui ad suma nituntur" (They will go higher who strive to the utmost). Above the shield is a coronet, and above that, as crest, taking the place of the hand and dagger, the crest of the Barons Pitsligo, is a heart on a rose, with the motto "Cordo et Manu" (Heart and hand).

At some period in the history of heraldry a mistake seems to have occurred in the emblazonment of the Arms of the Barons Pitsligo, as well as in the Arms of

Urquhart of Meldrum (*see Old Meldrum*). The Arms of Baron Forbes, from whose family the Barons Pitsligo were descended, bear three *bears'* heads, couped, *argent*, muzzled *gules*, and not *boars'* heads as above. As is mentioned under Old Meldrum, the family of Forbes is said by Sir George Mackenzie to be descended "originally from one Ochonacher who came from Ireland, and for killing a wild bear took the name *Forbear*, now pronounced *Forbes*." The name Ochoncar is still a family name of the Barons Forbes. The above story may be true, but it is said that the antiquity of the family of Forbes is sufficiently attested by a grant from King Alexander II. about 1250 to Fergus, the son of John, of the lands and tenements of Forbes in the county of Aberdeen, and that from thence is derived the surname according to the custom of these days, as it was in the south. The first of the name on record was Alexander Forbes, who in 1304 defended his castle of Urquhart near Elgin against King Edward I. The castle however was taken and he and his garrison slain. His wife had a posthumous son, Alexander, who was killed in battle. This latter's son, Sir John Forbes, had four sons, of whom the eldest was created Baron Forbes, and the other three were knighted. The second son, Sir William, married Agnes, daughter and heiress to Sir William Fraser of Philorth, an ancestor of Lord Saltoun, and with her he obtained the barony of Pitsligo. On account of this marriage he quartered the three cinquefoils, the Fraser Arms, with his own.

In Pratt's "Buchan" we are told that about the middle of the sixteenth century two large houses were erected in Roschearty. One of them, still standing, was called the "Jam," and on a stone in the wall the date of its erection, 1573, is carved. The other one was built as a residence for a dowager Lady Pitsligo, and was called the "Lodging-House," but it is now demolished. Above the entrance was a stone with a rose and a heart carved on it, evidently a play upon the name of the place, which devices were adopted for part of the Seal of the Burgh. The stone also bore the inscription "*Nunc Troia ubi seges*" (Troy now stands where corn waved), an inversion of the classic line "*Jam seges est ubi Troja fuit*" (Now corn grows where Troy was), which appears to have referred to the rise of the town. The date 1760 was also carved on it, but this date is said to have been inserted in place of the original one.



ROTHES

ROTHES adopted the Lindsay Act in 1884, and under the Burgh Police Act of 1892 the Town Council took as the Common Seal part of the Coat of Arms of the Earls of Rothes, viz., on a shield, three buckles, the origin of which will be found under Leslie. The ancient seat of this family was Rothes Castle, situated on the summit of a hill near the town. It was one of the most ancient fortalices in the country; was defended by a wall, moat, and drawbridge; but now the only vestige remaining is a part of the surrounding wall. As said under Leslie, the ancestor of the Leslies, Earls of Rothes, came to Scotland with Margaret Atheling, and in 1457 his descendants were created Earls of Rothes by King James II. These Earls seem to have resided at Rothes till 1620, when they removed to Fifehire, and in 1700 they sold their remaining possessions in the north to the Grants.



ROTHESAY

KING ROBERT III. erected the town into a Royal Burgh on 12th January 1401, which is commemorated in the wording round the Seal. The Seal bears, on an ornamental background, a shield divided vertically. On the right hand side is the representation of a castle, with the crescent moon and a star above, and a lymphaud with furred sails and pennon displayed beneath. The left hand side is described heraldically as *or*, a fess checquey, *azure* and *argent*.

The castle represents Rothesay Castle on the shore of Rothesay Bay. This castle is said to have been one of those erected by Magnus Barefoot, King of Norway, in 1098, to secure his conquest of the western islands of Scotland. It was a favourite residence of King Robert III., and in it he died. A village rose under its walls, and the name of the Burgh is said to be derived from the Gaelic *Riogh-suidhe*, meaning the King's seat.

At a Parliament held by King Robert III. at Scone on 28th April 1398, he created his eldest son, David, Duke of Rothesay, being the first introduction of this title into Scotland, and it is still held by the eldest son of the British sovereign.

It is not known what the meaning of the lymphaud is, unless it has the same significance as the Galley of Lorne, mentioned under Campbeltown, but probably it refers to the herring fishing industry at one time engaged in by the inhabitants, and in which they were very successful. The meaning of the crescent moon and star is equally uncertain, but probably they are emblems of the night during which the herring fishery was prosecuted.

The fess cheque is the principal feature of the armorial bearings of the Stewart family, King Robert having been descended from the union between Marjory Bruce and Walter, the High-Steward of Scotland. Erskine says—"This officer was in ancient times of the highest dignity and trust; for he had not only the administration of the crown revenues, but the chief oversight of all the affairs of the household, and the privilege of the first place in the army, next to the King, in the day of battle.

Some antiquarians affirm that he had the hereditary guardianship of the kingdom in the sovereign's absence ; for which reason he was called *steward*, or *stedeward*, from *ward*, guardianship, and *sted*, vice or place. From this the royal house of Stuart took its surname ; but the office was sunk on their advancement to the crown, and has never since been revived." One of the household duties of the High-Steward was to wait upon the King when he was at table, on which occasion he carried a napkin, and the fess cheque is supposed to represent the dambrod pattern which is to be seen upon old linen, and thus was indicated the official duties of the High-Steward (*see Paisley*).

Legend asserts that the Stewarts are descended from Fleance, son of Banquo. The "Scots Peerage," published in 1826, says that Macbeth having murdered Duncan and Banquo, because the latter pretended to understand by sorceries that his issue should enjoy the crown of Scotland, Fleance, the son of Banquo (to avoid the like fate, which threatened all his race), fled into North Wales, where he married a daughter of Griffith ap Lewellin, the prince of that country, and by her had a son, named Walter, who returned to Scotland after the death of the tyrant Macbeth, and the restoration of King Malcolm III. For his valour and good conduct against the rebels in Galloway (besides his being the nearest branch of the royal family), King Malcolm created him Seneschal, or Lord High-Steward of Scotland ; so that from the name of his high office is derived the royal surname of Stewart.



RUTHERGLEN

THIS ancient Burgh, popularly known as *Ruglen*, was created a Royal Burgh by King David I., probably about 1126. The original Burgh bounds comprehended ancient Glasgow, but that town was excluded in 1226. At that time Rutherglen far excelled Glasgow in size and enterprise and was a place of great importance, but now it practically forms a suburb of Glasgow. In ancient times there was a fortress in the centre of the Burgh which contributed to its importance and prosperity. This fortress is said to have been built by a King Reuther, from whom the town is believed to have taken its name.

Laing, in his "Catalogue of Scottish Seals," describes the old Seal of Rutherglen as follows: "This, as well as the counter seal, seems to have been a very fine seal, but unfortunately is in bad preservation. The design is a galley with two men, one engaged in rowing, the other furling the sails. The inscription seems to be 'Sigillum communitatis de Rugleninse.'

"*Counter Seal of the last.* The Virgin sitting with the infant Jesus, and at each side an angel waving the thurible."

In 1889 the present Coat of Arms and Seal of the Burgh were adapted from the above. The following is the extract of matriculation of the Arms, which was kindly furnished to me by the Town Clerks: "Wm Mitchell, Esq., Provost, and other magistrates of the royal burgh of Rutherglen,—Having by petition to the Lyon King of Arms, dated the 7th day of February last, represented that the burgh of Rutherglen was a royal burgh as far back as the reign of King David the first; that while prior to the Act of 1672 c. 21, the magistrates of the said burgh used on their seal for corporate purposes certain armorial ensigns, these arms had by inadvertency after the passing of that Act not been recorded in the public register of all arms and bearings in Scotland; and that the petitioners were desirous of having legal authority given to the arms in question by their being matriculated in the said public registers, and also of having the further distinction accorded their supporters in respect of the importance of the said royal burgh of Rutherglen in earlier as well

as in later times; the Lyon King of Arms by interlocutor of this date, assigned the supporters underwritten to the said petitioners, the Provost and the other magistrates of the royal burgh of Rutherglen and to their successors in office, and to the said royal burgh, and grants warrant to the Lyon Clerk to matriculate in their names the following ensigns armorial viz.: Argent, in a sea proper, an ancient galley sable flagged gules; therein two men proper; one rowing, the other furling the sail. Above the shield is placed a suitable helmet with a mantling gules doubled argent, and on a wreath of the proper liveries is set for crest a demi figure of the Virgin Mary with infant Saviour in her arms proper; and on a compartment below the shield on which is an escrol containing the motto *ex fumo fama*, are placed for supporters, two angels proper, winged. Matriculated the fourth day of April 1889.

"Extracted furth of the public register of all arms and bearings in Scotland."

(Signed) J. W. MITCHELL,
Lyon Clerk Depute.

The ancient galley would appear to refer to the navigation of the Clyde, and the Virgin to the old church of Rutherglen, which was dedicated to her. The oldest account of this church is found in the "Life of Joceline, Bishop of Glasgow," who granted it, along with others, to Paisley Abbey. He died in 1199. On 8th February 1297, just before the rise of Wallace, a peace was concluded between Scotland and England in this church, and in it Sir John Monteath agreed to betray Wallace to the English. The church was rebuilt in 1794.

The motto of the Burgh means "Out of smoke [comes] fame," and exactly expresses the sense of the old and well-known saying "Let Ruglen's lums reek briskly."



SALT COATS

AT a very remote period, as we are told in the "Old Statistical Account," salt was made here, which appears not only from tradition, but from the remains of considerable heaps of ashes found to the north and south of the town. At that period the salt was made by poor people in little pans or kettles. They found coal near the surface of the ground, and lived in huts or cots on the shore, from which circumstance comes the name of the town—salt cotes or cottages. It seemed to have become afterwards a place of considerable importance, and was made into a Burgh of Barony by King James V. under a charter of 1528. This charter seems to have lain in abeyance for almost half a century, and was not expedited under the Great Seal till 6th May 1576, as the following translation from the printed abbreviate of charters in the W.S. Library in Edinburgh shows:—

"9. James VI., 1576
"2560. At Holyrood House,
"6th May.

" King, etc., by special favour to Hugh, Earl of Eglinton, Lord Montgomerie, erected the village and lands of Saltcoats in the Barony of Ardrossan, Bailliary of Cuning-hame, Shire of Ayr, into a free Burgh of Barony for ever: which (village and lands) King James V. erected into a Burgh of Barony, as set forth in a previous charter under the Privy Seal of date 1st February, 1528, which charter on account of negligence was never expedited under the Great Seal: and the King granted to the inhabitants of said Burgh, the right of buying and selling, etc., and that there might be free burgesses, and that they might have the power of electing Bailies, etc., and that they might have a market-cross, and a weekly market on the day of Mercury (Wednesday) and free fairs annually at the Feast of the Nativity of the Blessed Virgin Mary and Saint Laurence during eight (days) of the same, with power to the said Hugh and his heirs to let out said village, etc., in small parts to the burgesses heritably in feu farm.

" Testing clause as in other charters, etc., XXXIV., 378."

But the prosperity of the town seemed to be a diminishing quantity, as we find that in 1660 it consisted of only four houses. Between 1686 and 1700, Sir Robert Cunningham, who had become proprietor of the place, erected several large saltpans, formed a harbour, opened several coal-pits in the neighbourhood, and constructed a canal for the conveyance of coals to the harbour. In consequence, the prosperity of the place returned, it developed into a town, and a considerable trade sprang up. Shipbuilding was also engaged in, but very fitfully. On the abolition of the salt duty in 1827, the manufacture of that commodity became extinct, and the commerce of the port was gradually absorbed by the neighbouring burgh of Ardrossan.

In 1885 Saltcoats adopted the Lindsay Act, and under the Burgh Police Act of 1892 designed a Common Seal in 1894, showing one of the saltpans, a fishing smack, and two herrings. This Seal, however, was superseded in 1902, when the following was adopted.

In the centre is a shield divided into four. In the first quarter is a ship representing the one time shipping and ship-building trades. In the second quarter is a ruin, showing what now remains of the old saltpans. In the third quarter is a fish, reminiscent of the former fishing industry. In the fourth quarter is part of the Coat of Arms of the Earl of Eglinton and Winton, he being the principal superior in the Burgh, viz., three annulets each adorned with a gem. The second and third quarters of this Coat of Arms are *gules*, three annulets *or*, each adorned with a gem *azure* for Eglinton.

The shield is surrounded with thistles, and on a scroll beneath is the motto "*Per mare, per terras*" (by sea and land). On the circumference are the dates 1528 (the date of the charter of King James V.) and 1885 (the date of the adoption of the Lindsay Act).



S A N Q U H A R

SANQUHAR was erected into a Burgh of Barony in 1484, though one account says it had been so from time immemorial, and into a Royal Burgh by King James VI. in 1598.

The Seal of the Burgh bears the representation of a castle with domed towers, and an elaborate entrance gate. Above is a thistle.

The name of the town comes from the Gaelic *sean cathair*, meaning an old fortress, and the castle on the Seal is evidently intended to represent Sanquhar Castle. The "Old Statistical Account," however, says that the ancient name was the Celtic *Sanch-Car* (or *Caer*), the first syllable meaning Ratifier with the touch, and the last, a town. The "Account" proceeds "that the name has a striking allusion to the antient formularey of consecration, which was rehearsed, or rather sung, and thereupon the presiding person of the popular assembly touched with a wand, a sacred bough, or sceptre, either the thing itself, or whatever was to represent the thing, the person, or the act of the assembly. This ceremony was followed by that of the ratifying touch, or with a touch giving solidity or integrity to the public resolution."

Sir Herbert Maxwell, in his "History of Dumfries and Galloway," says: "The stronger fortress of Sanquhar was not far up the valley. To secure this we are told that Douglas had recourse to stratagem. One Anderson, who supplied the garrison with fuel, was bribed to lend his clothes to one of Douglas' men, Dickson, to whom, disguised as a woodman, and leading a load of faggots, the gate was opened. Dickson stabbed the porter and blew his horn, whereupon Douglas and his men swarmed over the drawbridge and overpowered the garrison. Every man in the place, including the captain, was put to the sword." This incident took place in 1297.



SELKIRK

SELKIRK obtained its original charter from King David I. The charter begins thus: "David the Earl, son of Malcolm, King of Scots. To all his friends, French, English, and Scots, and to all the sons of the Holy Church of God, lasting salvation. Be it known to all present and to come, that I have founded a certain monastery in Selkirk, that is to say, at the Abbey in honour of St. Mary and St. John the Evangelist, for the weal of my soul, of the souls of my father and my mother, brothers and sisters, and of all my ancestors," etc.

The Seal of the Burgh is as follows : The Virgin seated on a bench with the Holy Child in her arms. Behind are two trees which are probably intended for oaks, but bear more resemblance to Scotch firs. At the feet of the Virgin is a shield bearing the Scottish Lion rampant within a double tressure, which was probably added in the time of King James V., who confirmed the ancient charters. This Seal is really that of Kelso Abbey, as King David I. in 1126 removed the monastery of Selkirk to the church of the Blessed Virgin at Kelso.

Mr Craig-Brown, in the appendix to his "History of Selkirk," speaking of the Charter of Removal says : "This document was executed by David after he had succeeded to the throne, and bears that having founded a monastery at Abbey-Selkirk while he was Earl (*dum fui comes*) he had, because the place was not suitable for an abbey (*non conveniens abbathie*) transferred it to Roxburgh at a place called Calkou (Kelso). He added liberally to its possessions. . . . Tacked on to the end of this charter, after the list of witnesses, is a clause conveying also the church of Selkirk, with provision, either that the abbots or priests of that church should be chaplains to the King and his successors for ever, or that the abbots (of Kelso) should be chaplains to the King in the church of Selkirk. Subsequent mention of incumbents 'of Selkirk and Old Roxburgh' favour the former interpretation, albeit it is not the most obvious."

The town took its name from this Church of St. Mary, which was sometimes called the "Church of the Forest." Chalmers, in his "Caledonia," says that "In the early charters of the twelfth century the word is generally written *Scllechyre*. . . . And, Bishop Gibson instructs us by his topographical rules that *Sel* denotes great ; so

Selchyrc is the great church, or the good church. Yet, as the occasion of the church, in the forest, arose from the circumstance of the King's having a hunting seat here, the place of his worship may have been called *Sele-chyrc*, from the Saxon *Sele*, a hall, a prince's court." The "Old Statistical Account" gives the derivation of the name as follows: "The antient name of this parish is derived from the Celtic *Scheleckgrech* (since corrupted into Selkirk) signifies in that language the Kirk in the wood, or forest, expressing thus in one word the situation of the place itself and the state of the surrounding country. It is probable that all the neighbouring districts were formerly one continued forest."

Yet another explanation of the Seal of the Burgh has been given, which appears in "Hodge's Manuscript," dated 1722, which is preserved in the Advocates' Library. It says "At the time of the Field of Flodden there was one of the burgess's wives with a child went out, thinking long for her husband, and was found dead at the root of a tree, and the child sucking her breast, on the edge of rising ground belonging to the town, which is called Ladywoodeedge since that time to this day. The town's Arms are a woman and child, mentioned in their charter as 'a woman in a forest of wood lying dead at the root of a tree, with a child sucking at her breast,' which bearing was appointed them by James V." Sir Walter Scott repeats this description, giving, however, instead of the tree root, a sarcophagus. This explanation has been characterised as an obvious fabrication, but if so, why, on the official note-paper of the Burgh does the Seal appear surrounded with the motto "*Et spreta incolvmen vita defendere famam*," which has been translated "And to defend her untarnished honour at the risk of life itself"?



S T. A N D R E W S

ST. ANDREWS was erected into a Royal Burgh by King David I. in 1140. King Malcolm IV. confirmed this erection and the writer of the "New Statistical Account" says "The original charter granted by this monarch is still preserved in the city charter chest. It is in Latin, written in a neat small hand, on a slip of parchment, somewhat smaller in dimensions than a common playing card. It is expressed so briefly, that it consists only of fifty-two words, exclusive of the names and designations of five witnesses." The "Account" has a facsimile of it on the opposite page.

The armorial bearings of the city are—on a shield St. Andrew on his cross. Beneath is a circle in which is a wild boar in front of an oak tree.

The city takes its name from the patron saint of Scotland, and the following legend explains how this came about. A Greek monk called Regulus or Rule was warned in a dream to collect what bones he could of St. Andrew, and convey them to an unknown island in the western seas. After great difficulty he gathered together an arm-bone, three fingers, three toes, and a tooth. Then, accompanied by sixteen monks and three virgins, he launched his vessel, but not knowing whether to steer, he trusted to Providence to guide him aright. During two years they were tossed about on the ocean, and at last in the year 369, were driven ashore on the promontory of Muckross or Muicross, that is, the headland of the boars. They landed safely with their precious cargo, and found the country to be thickly wooded, with a swampy valley nearly surrounding the promontory, and infested with wild boars. The Pictish inhabitants were pagans, but the holy lives of Regulus and his comrades so impressed the king, Hergustus, that shortly afterwards he and his subjects were baptised, and he here founded a religious house. The memory of the wild boars and the forest

still lingers in such names as Boarshills, and the Boars Chase, in the vicinity of St. Andrews, and in the boar and the tree on the Seal. Sibbald in his "History of Fife" says "Antiently all round it was forest and infested with boars; hence this wood was called *Cursus apri*, and these lands called Byrehill, were truly Boar-hills; as the learned Mr Martine describes it in his *Reliquiae Sancti Andreae*. They tell of one boar that was of a vast bulk and fierceness, and that two of his teeth, each sixteen inches long and four thick, were chained to St. Andrew's altar in the cathedral church, now demolished."

The St. Andrew's Cross is so called because the apostle is said to have been crucified upon a cross of that shape. Nisbet tells us that it was anciently used by the Scots for their ensign, from a tradition that, during a battle between the combined forces of the Picts under Hungus, and Scots under Achaius, with the Saxons under King Athelstan, in which the latter were the superior in force, the former having called upon God and St. Andrew for assistance, the white *saltier cross* appeared in the blue firmament, which re-invigorated the Picts and Scots, and they defeated the Saxons and killed King Athelstan. This battle was fought in East Lothian, and the place is still known by the name of Athelstanford or Elshinford. After the victory Hungus and Achaius went in procession to the church of St. Andrews, and returned thanks for the victory. They also ordained that their successors should in all time coming use the Cross of St. Andrew on their ensigns, and we still find it on the British flag as representative of Scotland.



STEWARTON

THAT district of Ayrshire known as Cunningham was originally the property of the crown, and was from time to time vested in the hands of some noble family. In 1283 certain lands in that district were created a separate lordship, and became the inheritance of James the High Steward, from whom they, along with their village took the name of Stewarton.

The town adopted the Lindsay Act in 1868, and under the provisions of the Burgh Police Act of 1892 took for its Common Seal the following device. On an ornamental background, a Scotch bonnet, in front of which is a shield bearing a shakefork, and beneath is the motto "*Over fork over*".

The bonnet has reference to the principal industry of the Burgh, which is the making of these and other woollen goods. These bonnets, for regimental and naval purposes, as well as for ordinary use, have been manufactured here for very many years, and the makers of them formed a guild by themselves, the deacon of which was styled *Princeps Pileorum Artifex Scotiae*.

The shakefork and motto are the armorial bearings and motto of the Cunninghams, sometime Earls of Glencairn, and are here adopted in compliment to the family of Cunningham of Corse Hill, who hold the lands in the neighbourhood, and who lay claim to the dormant Earldom of Glencairn, being the distinctive line. Sir George Mackenzie says that that ancient family took their surname from the lands of Cunningham, the north division of Ayrshire, and that they holding the office of masters of the king's stables and horses took for their armorial figure the instrument whereby hay is thrown up to horses which in blazon is called a shakefork. But Nisbet gives another explanation of the adoption of the shakefork by this family. He says "Frederick Vanbassan, a Norwegian, and a very confident genealogist, wrote a manuscript (now in the Lawyers Library) of the rise of some families with us, amongst whom is that of the Cunninghams, whose first progenitor he calls Malcolm, the son of Friskeine, who assisted Prince Malcolm (afterwards King, surnamed

Canmore) to escape from Macbeth's tyranny; and being hotly pursued by the usurper's men, was forced at a place to hide his master by forking straw or hay above him; and after, upon that Prince's happy accession to the crown, he rewarded his preserver Malcolm with the thanedom of Cunningham from which he and his posterity have their surname, and took this figure to represent the shakefork with which he forked hay or straw above the Prince to perpetuate the happy deliverance their progenitor had the good fortune to give to their Prince."



STIRLING

THE most ancient charter possessed by Stirling is one from King Alexander I., dated 18th August 1120, and this speaks of the Burgh as already being a Royal Burgh, and confers additional privileges. In 1150 King David I. confirmed the erection, and Stirling was one of the four original Royal Burghs of Scotland, which constituted a kind of Parliament, forming what was called "the court of the four Burghs," and this was the origin of "the Convention of Royal Burghs."

The Common Seal of the Burgh shows a wolf crouched in a bush on the top of a crag, with a stream flowing at the base. The legend regarding this is to the following effect. At the end of the ninth century Stirling, with its fortress, was occupied by the Northumbrians. One evening the Danes, who then overran the land, set forth to attack it under cloud of night. The sentry, however, was roused by a wolf barking upon a crag, whereupon he alarmed the garrison and the Danes were repulsed. That part of Stirling is still known as the Wolf's Crag, and in the minutes of the Town Council of 15th June 1624, the Arms of the town are described as "the wolf upon ane craig."

The name of the Burgh seems originally to have been Striveling or the Town of Strife. As the kingdom of the Strathclyde Britons here bordered on the kingdom of the Scots, they had many combats near this spot, from which the name seems to have originated, and monkish writers gave the name of *Mons dolorum* to the castle rock.

The Town Clerk has kindly sent me engravings of the old armorial bearings or Seal of the Burgh. This is described by Laing in his "Catalogue of Scottish Seals" as follows: "A bridge of seven arches, from the centre one rises a large cross with the Saviour extended. Above on the dexter a star, and on the sinister a crescent. On the dexter side of the cross are three soldiers armed with bows and arrows, the foremost one discharging his arrow towards three soldiers on the sinister side of the cross, who are armed with spears, the foremost is in the act of charging. Counter

Seal—The front of a castle, at each side are branches of foliage, and scattered round the top and sides are five stars and two roses." The motto surrounding the former is "*Hic armis brvti, stant hic crvce tuti;*" and that surrounding the latter "*Continet hoc in se nemvs et castrum Strivelinse.*" Nimmo, in his "History of Stirlingshire," gives the following story which accounts for the bridge and motto on the Seal. When King Kenneth II. died in 855, his brother became King of the Scots as Donald V. The Northumbrians invaded the country and took him prisoner. They then marched on to Stirling, and the Scots, to gain peace, ceded to them all the country south of the Forth and Clyde. When they took possession of their new territories they rebuilt the castle of Stirling, and garrisoned it strongly to protect their new conquests upon the frontiers of which it was situated. They also erected a stone bridge over the Forth, upon the summit of which they raised a cross with the following inscription in monkish rhyme,—

Anglos a Scotis separat crux ista remotis,
Hic armis Bruti, Scotti stant hic cruce tuti,

which is thus translated by Bellenden :

I am free marche, as passengers may ken,
To Scotis, to Britonis, and to Inglismen. (Boet. Lib. X.).

The Counter Seal, with the castle, and branches of foliage, represents the castle and forest of Stirling.

On the Burgh official notepaper is an oval die stamp containing three shields, each bearing a reduced copy of the three above Seals.



STONEHAVEN

STONEHAVEN was early erected into a Burgh of Barony, probably in favour of one of the Earls Marischal, but the date is unknown. But an Act of Parliament of 1607 ordains "the said Burgh of Stonehaven to be in all time coming the head Burgh of the Sheriffdom of Kincardine."

The Lindsay Act was adopted in 1889, and under the Burgh Police Act of 1892 a Common Seal was designed. This Seal, like the Seal of Peterhead, is adapted from the Arms of the Earls Marischal, who were the superiors of the old town of Stonehaven. For a description of these Arms see under Peterhead. In the adaptation of the Arms for the Seal of Stonehaven, the upper part of the shield has six perpendicular divisions, of which the first, third, and fifth are *or*, and the other three *argent*, while the lower part of the shield is *azure*. Here, the crest, a stag's head, issues from a coronet.



STORNOWAY

STORNOWAY, a Burgh of Barony under a charter of King James VI., takes its name from its situation, placed as it is on a point jutting out into the harbour.

The point is called *Stron a Bhaigh*, and means the Nose of the Bay, and it seems that formerly the name was spelled "Stronoway." Sir Herbert Maxwell, however, derives the name from the Norse *Stjarna vágur*, meaning Stjarna's Bay.

The town adopted the Lindsay Act in 1863. Being situated in the remote Hebridean island of Lewis, and mainly dependent for its prosperity upon the fishing industry, under the Burgh Police Act of 1892 the town adopted as a Common Seal the following :—

A shield divided into three. The two upper divisions contain respectively a fishing boat and three fish, indicative of the fishing industry. The lower division contains the representation of a castle, and above are clasped hands.

The castle, the Town Clerk tells me, has not much significance further than by being the residence of the superior of the whole island, it overlooks the town. I am inclined however to think that this feature of the Seal may be given a slightly wider meaning, and may, without much trouble, be taken to refer to the historical events connected with the isles in the reign of King James IV. This king had much trouble with the northern chiefs and island lords, who, early in the sixteenth century, were in a state of rebellion, headed by Torquil Macleod, who had his headquarters in the old castle of Stornoway, of which a few ruins now remain. His family, the Macleods of Lewis, seem to have had for their armorial bearings : "Azure, a castle triple towered and embattled or, masoned sable, windows and port gules." In 1506 the Earl of Huntly stormed the castle, utterly destroying Macleod and his followers, after which the disturbances came to an end and tranquility ensued.

The clasped hands, and the motto "*God's Providence is our Inheritance*," are adopted from the Arms of the Trade Incorporations of Stornoway, and the motto is strikingly appropriate for a town whose inhabitants go down to the sea in ships, and obtain their living through that Providence which has placed the harvest of the sea at their disposal.



STRANRAER

IN 1617 King James VI. visited Dumfries and granted a charter to Stranraer, which town formerly had been called St. John's Chapel. But, as Sir Herbert Maxwell tells us, owing to the jealousy of Wigtown, it was not enrolled as a Royal Burgh until many years later. The town is situated at the head of Loch Ryan, and being a seaport adopted a characteristic Seal.

The Seal bears a three-masted ship riding at anchor on the sea. On each mast and at the prow are small flags, while at the stern is a larger flag with a St. Andrew's Cross in one corner. All these flags are represented flying to the left.

The writer of the "New Statistical Account" says it is generally considered that the name is derived from the strand or rivulet which divides the row, *raw*, of houses on its banks, and according to this, Strandraw had become in time Stranrawer, and afterwards Stranraer.



STROMNESS

STROMNESS was constituted a Burgh of Barony by Royal charter in 1817, and in 1856 came under the various previous Police Acts. Under the Burgh Police Act of 1892 a Common Seal was designed. A Norse Galley was adopted as a device, with the motto "*Per mare*," because the Orkney islands at different times belonged to Norway and Denmark, and the people also are really of Norse descent. The islands were annexed to the crown of Scotland in the fifteenth century, but, after much confusion, there was a new annexation a little after the middle of the seventeenth century. Below, on the border, is a pair of scales suspended on a sword, the meaning of which is as follows, and for which I am indebted to Provost Wylie. Previous to the year 1758 all the small towns and villages in Scotland were tributary to the Royal Burghs, which in some cases exercised almost a despotic power over their less fortunate neighbours. This form of tyranny was effectually removed by the public spirited action of Alexander Graham and others, traders in Stromness, in refusing to pay the tax or stent which was levied by the Royal Burgh of Kirkwall on pretext of granting the privilege of trade, especially foreign trade, to its vassal Stromness. This refusal was the prelude to a series of lawsuits between Kirkwall, as representing the Convention of Royal Burghs, and Stromness, which were fought during the years 1743 to 1758. On the 24th of January 1758 the House of Lords decided in favour of Stromness, and by this decision not only Stromness, but all towns and villages in Scotland similarly situated, were thus delivered from the thraldom of the Royal Burghs. Barry, the Orkney historian, remarks: "Thus a paltry village in the remote regions of the north was at that period enlightened enough to know its own rights, and had spirit sufficient to reclaim them, while others of great consequence tamely submitted to the yoke, till, emancipated by this memorable decision, they reaped the fruit of her spirited exertions." Thus, in memory of that struggle, Stromness has put a pair of scales suspended on a sword at the bottom of her Common Seal, the scales representing justice, and the sword the conflict that took place to obtain freedom.



T A I N

In ancient times Tain seems to have been a place of great importance, and Malcolm Canmore is said to have given it its first charter, but it was first constituted a Royal Burgh by King Alexander II. in 1227. King James VI. granted a charter in 1587, and he granted it a second charter in 1612, which was followed by another one granted by King Charles II. The first charter of King James VI. refers to former charters granted by the ancient Kings of Scotland, and narrates that they "were cruelly burnt by barbarians and certain rebel subjects of Ireland as has been manifestly proved by authentic documents produced before us."

The Seal of the Burgh contains a figure of St. Duthac bearing a staff garnished with ivy in his right hand and an open book in his left. Around is the motto "*St. Beatus est Duthacvs.*"

The church of Tain is dedicated to this saint. The history of St. Duthac is very obscure. He is said to have been born at Tain, and to have died in Ireland, from whence his body was brought back to Tain and there buried. His shrine became celebrated and pilgrimages were made to it. Dr Skene in his "Celtic Scotland" says that he can be "no other than Dubhthach who was coarb of Columcille both in Erinn and Alban from 927 to 938. . . . The name of St. Duthac to whom the church of Tain is dedicated, is connected also with the church at Dornoch where he is said to have performed a miracle on St. Finbar's day." [25th Sept.].

From the circumstance that here St. Duthac is represented as bearing a staff garnished with ivy it would appear as if some remote connection can be traced between this saint and Dionysos or Bacchus, the heathen god of wine. The ivy, next to the vine, was sacred to Dionysos, and it appears that the pine was also sacred to him. Mythology relates that after he had found out the secret of making wine from

grapes he travelled in many lands for the purpose of making it known to mankind, and bore a thyrsus

“topped with a cypress cone,
Round whose rude shaft dark ivy tresses grew.”

The nymphs who accompanied him bore similar thyrsus—staffs, and in after ages we are told that during the Dionysian festival the Bacchantes bore staffs garnished with vine and ivy tendrils and crowned with a fir cone. Ovid says the vine has an eternal hate to the ivy, and Mrs. Hemans addressing the ivy says—

“Oh, how could Fancy crown with thee,
In ancient days, the god of wine,
And bid thee at the banquet be
Companion of the vine?
Thy home, wild plant, is where each sound
Of revelry hath long been o'er;
Where song's full notes once peal'd around,
But now are heard no more.”

Perhaps St. Duthac was one of the jovial monks of whom we read in the olden times that they were lined within with old sack wine.

The “Old Statistical Account” tells us that the name of the Burgh is very old, being originally *Thane*, and that the adjacent lands belonged to the Thanes of Ross, there being a district of the parish still called *Thanesom*, while in Gaelic the name is *Balduich*, meaning the town of St. Duthas or Duthac.



TAYPORT

TAYPORT adopted the Lindsay Act in 1888, and under the Burgh Police Act of 1892 took for the Common Seal of the Burgh a representation of the end of the breakwater with the lighthouse, at the entrance to the harbour. On the sea, in the distance, a vessel in full sail is seen, and beneath is an anchor. Tacitus tells us that the expedition of Agricola penetrated in its third year as far as the estuary of the Taus, and this has been conjectured to be the Firth of Tay. It has thus been considered that the name of the Tay comes from this Taus of Tacitus, but it is more probable that the name is the British *Ta* or *Taw* which means that which spreads or expands, as the Firth does below Tayport.



THURSO

TRADITION says that Thurso was founded in the twelfth century. Sir John Sinclair, the editor of the "Old Statistical Account" observes that with regard to the ancient history of Thurso the town appears to have been a place of very considerable trade and consequence, many centuries ago; and in proof of this states, that according to Skene's account of the assize of David, King of Scotland, the weight of Caithness was ordered to be observed in buying and selling over all Scotland; which could not, he thinks, have been the case, had not Caithness been distinguished for the extent of its commercial transactions, of which Thurso was probably the centre. The town was constituted a free Burgh of Barony by a charter of King Charles I. in 1633, and in 1850 came under the various Police Acts.

The Seal of the Burgh is oval, and bears a figure of St. Peter holding one key, from which another key hangs, in his right hand, and in his left hand he carries a staff with a double cross known as a patriarchal cross.

In the olden times Thurso, like Wick, seems to have been much frequented by the Norsemen, and the name is said to come from the Icelandic *Thorsaa*, Thor being one of the old Norse Gods, and *aa* the old Norse word for a river, hence the name means Thor's river. This is the most likely derivation of the name, but others derive it from Horsa, who was a Saxon general of the fifth century, and who is said to have ravaged the country here at one time.



TILLICOULTRY

PREVIOUS to 1830 Tillicoultry was a mere village, though even then, and from the days of Queen Mary, it was famed for the making of blankets and serges.

In later times the weaving of tartans and shawls, and the manufacture of tweeds and silks was introduced, and now, owing to these manufactures it is a thriving town. In 1871 the Lindsay Act was adopted, and under the Burgh Police Act of 1892 a Common Seal was designed as follows.

In the centre is a shield divided into four. The first quarter bears a sheep, or hanging fleece, symbolic of the woollen manufactures which are the principal industries of the town. The second quarter bears a spread eagle, which is part of the Wardlaw Ramsay Coat of Arms, Colonel Ramsay being the proprietor of Tillicoultry Estate, and superior of the Burgh. The third quarter bears three crescents, part of the Paton Coat of Arms, and the fourth quarter bears the Coat of Arms of those of the name of Archibald thus described by Nisbet: "The surname of Archibald, *argent*, on a bend *azure*, between two mullets of the second, a crescent of the first." The names of Paton and Archibald are well known and honoured in Tillicoultry. The late Mr James Paton bequeathed £5000 to found and endow an orphanage, and the late Mr James Archibald presented, in 1878, £1500 to the Burgh to erect a tower and spire on the institute built in the northern part of the town. Beneath the shield, on a scroll, is the motto "*Labore et virtute*".

The name of the place seems to be from the Gaelic *Tulach cuil tire*, meaning "the hill at the back of the country," which refers to the rising ground called the Kirkhill and the Cuninghar. The writer of the "Old Statistical Account," however, says he is no admirer of the Gaelic, but that in his time Gaelic derivations were fashionable, and he is afraid no attention will be paid to his Latin etymologies. He considers Tillicoultry compounded either of *Tellus culta*, or *Tellus cultorum Dei*, and says that if from the first, the name must have arisen from the introduction of Italian agriculture, as the place was once in a high state of cultivation; but if from the second, it may denote the residence of some of the *Culdees*, or a place appropriated to the worship of God, either by the Culdees or the Druids.



TOBERMORY

TOBERMORY, in the island of Mull, was founded in 1788 by "The British Society for extending the Fisheries and improving the Sea coasts of the Kingdom." In 1875 it adopted the Lindsay Act, and under the Burgh Police Act of 1892 designed a Common Seal as follows:—

On a background of thistles a shield divided into four. The first quarter bears a representation of the Virgin and Child, the Virgin being the patron saint of the Burgh, hence the origin of the name from the Gaelic *Tobar Moire*, the Well of the Virgin Mary. This was originally a fountain which, in the days of popery, was dedicated to the Virgin. In the second quarter is a dolphin spouting water; in the third, an ancient galley with flags on the mast and at the stern; and in the fourth, a fish, probably a herring. These three latter devices are emblematic of the scheme for the foundation of the town, and its subsequent development as a fishing centre.

Regarding the dolphin, we are told by Nisbet: "The dolphin is taken for the King of Fishes . . . for his strength and swiftness in the pursuit of other fishes his prey, and is said to be an admirer of men, so as to be humane, and a lover of music, for which he is often used in arms and devices. Ulysses is said by Aldrovandus to have carried the dolphin on his shield. . . Hopingius says, that Ulysses carried the dolphin on his shield and signet-ring, upon the account of that creature's humanity for saving his son Telemachus when he fell into the sea."

The motto "*Cearcas*" is a Gaelic word, meaning justice or equity.



TRANENT

TRANENT came under the provisions of the various Police Acts in 1860, and under the Burgh Police Act of 1892 adopted as a Common Seal the following device:—

Two shields, the one on the right bearing a harvester with his hand resting on a corn stalk, and the one on the left bearing a miner with pick and lantern; in the background a pit-head, and in the corner of the shield a star. The harvester and the miner represent respectively the agricultural and mining interests of the district, while the star probably indicates that the miner works in darkness.

George Chalmers, in his "Caledonia," says—"The village is said to have acquired its appellation from a tradition which is not yet forgotten on the opposite shore of Fife; and which supposes that a party of *Danes*, once landing on that shore, were immediately repulsed by the natives, who exultingly shouted *Tranent!* *Tranent!* The mere mention of such a tradition implies a total want of knowledge, etymological and historic. The name of the village is significant, in the speech of the first colonists, on the banks of the Forth. In the charters of the 12th, 13th, and 14th centuries, the name was written *Travernent*. The popular name of more recent times is *Tranent*, which seems to be contracted by colloquial use. Now *Trev-cr-nent*, in the British speech, signifies the habitation, or village, on the ravine or vale. *Trenant*, in the same language, signifies the habitation, or village, *at* the ravine or vale. Both these forms of the name are equally descriptive of the situation of Tranent on the eastern side of a deep narrow valley, or ravine, in the bottom of which there is a brook."

The writer of the "Old Statistical Account" mentions the above tradition, and says that Tranent or Travernent was the cry of the victorious natives, and meant *Let them swim over, or, right across*, which they did, and landed in this neighbourhood.



T R O O N

TROON came under the provisions of the Burgh Police Act of 1892 in 1896, and adopted as its Common Seal the following: In the centre is a representation of George Stephenson's engine "The Rocket." George Stephenson constructed the "Rocket" in 1829, it being the development of his first crude locomotive which he had built about 1813. The "Rocket" was built for the Manchester and Liverpool Railway, the directors of which had at first been in favour of haulage by means of fixed engines along the line. Owing to Stephenson's strenuous advocacy of the locomotive, they decided to give it a trial by means of an open competition, a prize of £500 being offered. They laid down as a principal condition that the mean speed of ten miles an hour was to be obtained with a steam pressure not exceeding fifty pounds per square inch. This engine, after Stephenson's designs, was built at the Newcastle works under the supervision of his son, and after a number of failures the hitherto difficult problem of securing the tubes to the tube plates was overcome. The boiler consisted of a cylinder six feet long and forty inches in diameter, with twenty-five three-inch copper tubes, and the fire-box was two feet by three feet, and was secured to the front and surrounded by water. The cylinders were two, placed obliquely to the axis, and the whole weighed four and a quarter tons. Three other engines entered into competition with this, and the contest began on 6th October 1829 at Rainhill, near Liverpool, on a two mile long, level piece of line. Each engine was to run at least seventy miles in a day backwards and forwards, and on the opening day the "Rocket" easily proved the winner by running twelve miles in fifty-three minutes. Thus Stephenson's triumph was assured, and the railway systems of the world date from that day in October 1829.

In 1812 a railway, the first constructed in Scotland, had been completed between Kilmarnock and Troon, which was used for the conveyance of coals, by means of horse haulage, from the Duke of Portland's coal-fields to Troon harbour. The "Rocket," after the above trials, was brought here and used for drawing the coal trucks, and was the first locomotive engine which ran in Scotland.

On one side of the engine on the Seal is an ancient galliot, as in former days Troon was famous for shipbuilding, and on the other side is an anchor, both indicating that the town is a seaport, and it is considered the safest and most easy of access of all the Ayrshire ports. Above is a bee-hive, representing industry, while below is the motto "*Industria ditat*" (Industry enriches).

The Duke of Portland, on 30th April 1897, presented to the Burgh a chain and badge of office, to be worn by the Provost for the time being, and a photograph of which was kindly sent to me by the Town Clerk, who also furnished me with the following description of it: "The style of the chain is Gothic, and the principal links have a shield surmounted by a civic crown for the names of the successive Provosts and date of office. The connecting links are composed of sea horses and Neptune's trident. The centre link is made up of the Duke of Portland's Arms. On each side of centre link is an anchor and the letter 'T' entwined, significant of the Burgh. The Badge contains the Arms of the Burgh, is circular in form, with scolloped outline ornamented with the Thistle, etc., terminating with dolphins and trident. It is connected with centre link by the crown and lion of Scotland. All the Arms are enamelled in proper heraldic colours. The chain and badge are made throughout of 15 carat gold."



T U R R I F F

WHEN, or by whom, Turriff was founded it is now impossible to say, but it must be of very ancient date, and of great importance in the past. The old name *Torra* or *Turra*, still commonly used, was said to be a Gaelic word, meaning a height, which applied to the situation of the town, but we are told that the modern name, *Turreff* or *Turriff*, is also derived from the Gaelic, and means *turrets* or *towers*, and that so recently as 1842 the ruins of towers were to be seen, and also the gateway and vaults of an old building known by the name of Castle Rainy. What the reason for the erection of these towers was we have no information.

Turriff was made a Burgh of Barony by King James IV. in 1511. In 1858 it adopted the various previous Police Acts, and in 1874 came under the provisions of the Lindsay Act. Under the Burgh Police Act of 1892 a Common Seal was adopted. This Seal shows the Market Cross of Turriff, with the motto "*Servia jugum*" (Preserve the yoke).

The cross occupies the site of the original Cross of Turriff, which was of very ancient date. Indeed we know that the Earls of Erroll were made Lords of the Barony of Delgaty, which included the town of Turriff, by King Robert the Bruce, who authorised them to hold a market every Sunday, and on certain feast days, at the Market Cross of Turriff. The original cross, having become delapidated, was repaired in 1842, and the present cross was erected in 1865. Turriff being half way between Aberdeen and Elgin, an old rhyme says:—

“Choose ye, choise ye, at the
Cross o’ Turr,
Either gang to Aberdeen or
Elgin o’ Moray.”

The cross measures twenty feet from the ground to the top.

The motto is that of the Earls of Erroll, who for 350 years after 1412 were superiors of the Burgh, lived at Delgaty Castle and had a residence in the town.

The supporters of the Erroll Arms are two peasants, in russet habits, each holding an ox-yoke on his shoulder, and the origin of these, and of the armorial bearings, which are three shields, is said to be as follows: The family of Erroll "is of ancient extraction, and likewise famous on account of their rise and arms; for in the reign of Kenneth III., and the year 980, when the Danes had invaded Scotland, and prevailed in the battle of Luncarty, near Perth, the Scots were worsted and gave way; and in their flight through a narrow pass were stopped by a countryman and his two sons, who encouraged them to rally and renew the fight; telling them, it was better and more honourable to die in the field fighting for their King and country, than to fly and be afterwards killed by the merciless Danes; and upbraided those who would fly like cowards, when all lay at stake: the more timorous stood still, and many of the stout men, who fled more by the desertion of their companions than want of courage, joined with the old man and his sons to stop the rest, till there was a good number together. The countrymen, who were armed only with what their ploughs furnished, leading them on, and returning upon the Danes, made a furious onset, crying aloud, help is at hand; the Danes believing that a fresh army was falling on them, the Scots thereby totally defeated them, and freed their own country from servitude. The battle being over, and the victory won, it is said that the old man lay on the ground wounded and fatigued, and cried *Hay, Hay*, which word became the surname of his posterity. He was brought to the King, who, assembling a parliament at Scone, gave to him and his sons, as a just reward for their valour, so much land on the River Tay, in the district of Gowrie, as a falcon from a man's hand flew over till it settled; which being six miles in length, was afterwards called Errol. And the King being willing to promote the said Hay and his sons from the rank of plebeians to the order of nobility, he assigned them a coat of arms, which was, argent, three escutcheons, gules, to intimate that the father and the two sons had been the three fortunate shields of Scotland." The above is purely legendary, the true origin of this family being given in "The Record of the House of Gournay," by Mr Daniel Gurney, as follows: "The first of the family of the Hays who occurs in Scotland is William de Haya, who possessed estates in Lothian at the end of the twelfth century, and was *pincerna regis* to Malcolm IV. and William the Lyon. He had two sons, William and Robert—ancestor to the Marquess of Tweedale. William, the eldest son, had a grant of the manor of Herol or Erroll, who, being a faithful adherent of King Robert Bruce under all the vicissitudes of his fortune, was, about the year 1308, created by him hereditary Lord High Constable of Scotland, and the King moreover granted to him the lands of Slains, in Aberdeenshire. Sir Thomas Hay, his grandson, married Elizabeth, daughter of King Robert II. by Elizabeth Moore; and from him descended William Hay, Constable of Scotland, who was created Earl of Erroll, in 1452, by James II."



W H I T B U R N

WHITBURN adopted the Police Acts in 1861, and under the provisions of the Burgh Police Act of 1892, took for the Common Seal a representation of a stage coach with the motto "*Onward.*" Stage coaches were the principal means of travelling before the introduction of railways, and as Whitburn was the principal station on the coach route between Edinburgh and Glasgow, which was the third to be established in Scotland (the first being between Edinburgh and Leith in 1610, and the second between Edinburgh and Haddington in March 1678), the Town Council decided to commemorate the old coaching days on their Burgh Seal.

Robert Chambers in his "Domestic Annals of Scotland," gives the following abridged extracts from the "Privy Council Records" and from "Memorabilia of the City of Glasgow, selected from the minute books of the Burgh."

In July 1678 "William Hume, merchant in Edinburgh, appears to have set up a stage coach between his own city and Glasgow, encouraged thereto by the liberality of the two municipalities. The city of Glasgow undertook to pay four hundred merks annually for two years. Hume proposed that his conveyance should carry only six passengers, at £4, 16s. Scots each in summer, and £5, 8s. in winter (respectively 8s. and 9s. sterling), being at the rate of 2s. 8d. a mile in summer, and 3s. in winter. The privy council, on his petition, gave him an exclusive privilege for seven years, and assured him against his horses being pressed for any kind of public service." This does not appear to have been successful, and Chambers tells us that another attempt was made in October 1743: "We have seen that an abortive attempt was made in 1678 to set up a stage coach between Edinburgh and Glasgow. Nothing more is heard of such a scheme till the present date, when John Walker, merchant in Edinburgh, proposed to the town council of Glasgow the setting up of a stage coach between the two towns, for six persons, twice a week, for twenty weeks in summer and once a week during the rest of the year, receiving ten shillings per passenger, provided that he should have the sale of two hundred tickets guaranteed. This effort was likewise abortive.

"It was not till 1758, when the population of Glasgow had risen to about thirty-five thousand that a regular conveyance for passengers was established between the two cities. It was drawn by four horses, and the journey of forty-two miles was

performed in twelve hours, the passengers stopping to dine on the way. Such was the only stage coach on that important road for thirty years, nor during that time did any acceleration take place. A young lady of Glasgow of distinguished beauty, having to travel to Edinburgh about 1780, a lover towards whom she was not very favourably disposed, took all the remaining tickets, was of course her sole companion on the journey, entertained her at dinner, and otherwise found such means of pressing his suit, that she soon after became his wife. This was, so far as it goes, a very pretty piece of stage coach romance ; but, unluckily, the lover was unworthy of his good fortune, and the lady, in a state of worse than widowhood, was, a few years after, the subject of the celebrated Clarinda correspondence of Burns."

The writer of the "Old Statistical Account" alleges that Whitburn obtained its name from the settlement, beside a stream running through the parish, of several families of the name of White, but Chalmers in his "Caledonia" says, with reference to this stream, that it was "obviously named Whiteburn in contradistinction to Blackburn, which, on the eastward runs at no great distance."



W H I T H O R N

WHITHORN was created a Royal Burgh by King Robert the Bruce, and received a Charter of Confirmation from King James IV. in 1511. It is famed as being the cradle of Christianity in Scotland. Here it was that St. Ninian, who was a Prince of Cumberland and had gone to study in Rome, landed about the year 397, and here he established the principal seat of his mission. The Seal of the Burgh commemorates this, showing a figure of St. Ninian enthroned, with his right hand raised in front in blessing, and his left hand resting upon a bible. On each side is a fetter consisting of two round links joined by an oblong one, and also on each side is a spray of leaves possibly intended for laurel. Round about are the words "*S comuni civitatis burgi candidi casa.*"

In the "Life of Ninian" by Ailred of Rievaux, translated by Dr Metcalfe, we are told that after Ninian landed "he chose a site for himself in the place which is now called Whithorn. This place is situated on the shore of the ocean, and, running far out into the sea is enclosed by the sea itself on the east, west, and south, the way being open to those who could approach it only on the north. Here therefore, by the command of the man of God, the masons, whom he had brought with him, built a church, before which, they say, no other had been built in Britain of stone. And inasmuch as he learned that the most holy Martin, whom he always venerated with wondrous affection, had now passed away from the earth to the heavens, he was careful to dedicate it to his honour." The holy Martin mentioned here was St. Martin of Tours, who was Ninian's instructor in things monastic. Regarding the church which Ninian built, Sir Herbert Maxwell says that the "novel structure would earn the title of White House, or Candida Casa, from its contrast with the dark native dwellings of mud and wattle." The name of the Burgh is from the Old English *hwit erne*, meaning "white house," and is a translation of *Candida casa*. St. Ninian died on the 16th September 432, and was buried in his church at Whithorn. From that period, Dr Taylor tells us, the church "became the shrine of its famous founder, and continued to be the resort of many a royal and noble pilgrimage down even to the Reformation." He adds that the day of St. Ninian's death "for ages

was celebrated as a festival in honour of the virtues and labours of this primitive bishop, whose memory is still preserved in Scotland by the numerous churches, chapels, and caves which bear his name."

The fetters on the Seal apparently represent the chains of superstition from which Ninian freed his countrymen, while the laurel sprays would indicate his triumph over the powers of darkness.

The late Principal Cunningham of St. Andrews University, in his "Church History of Scotland," mentions that the Arms of the See of Galloway bears a figure of St. Ninian as a frock'd and mitred bishop, but he adds that "we cannot so picture to ourselves the holy man, but rather liken him to these poor but ardent apostles who went forth from the shores of Tiberias to preach the gospel to every creature."



WICK

WICK was erected into a Royal Burgh by King James VI. on 25th September 1589 at the request of the then Earl of Caithness, and has for its Seal a representation of St. Fergus in an open boat on the sea, being rowed by two rowers. The saint has a glory round his head, and his left arm is outstretched. Above is the motto "*Nisi Dominus frustra*," which is the same as that of Edinburgh.

Dr Skene in his "Celtic Scotland" tells us that for many years St. Fergus was a bishop in Ireland from whence he went to the west of Scotland. Thereafter he went to Caithness where he preached to, and converted, the people. From Caithness he journeyed to the district of Buchan, where, having rested at a place then called Lungley, and now known as St. Fergus, he built a basilica there and dedicated it to himself. From Lungley he finally journeyed to Glammis where he built another church, and where he died. The church of Wick is dedicated to him. An ancient image of him with, however, the features obliterated, clothed in a monkish habit and standing on some kind of animal, used to be in the church, but in 1841 it was removed to the jail, surely a sad commentary on the brevity of saintly glory. The Seal evidently refers to his different voyages while carrying the gospel message.

The name of the Burgh is pure Norse, meaning a bay, and in early times the place was much frequented by the Norsemen.

Quite recently the Burgh of Pulteneytown was amalgamated with Wick for municipal purposes.



WIGTOWN

IT is said that Wigton was erected into a Royal Burgh in the reign of King David II., probably in 1341, when it was made the chief town of the Earldom of Wigton, which was conferred on Sir Malcolm Fleming, the ancestor of the family of Wigton, but the title became extinct in 1747. All the original charters were lost, and it was re-erected into a Royal Burgh by King James III. in 1469.

As it is a seaport the Seal bears a three-masted ship on the sea. Each mast has a flag flying to the left. On the prow there is a flag flying to the right, and on the stern a larger flag flying to the left. This last flag has a cross in the corner. In the right hand corner of the Seal the sun is represented shining.

The name seems to come from two Saxon words *wic*, a village, and *ton*, a hill, thus meaning a town placed on a hill.



W I S H A W

WISHAW came under the provisions of the various Police Acts in 1855. Situated, as it is, in the centre of the coal fields of Lanarkshire, and having a large engineering industry, under the Burgh Police Act of 1892, a Common Seal was adopted emblematic of these industries. The Seal is oval, having in the centre a female figure seated representing industry. In her right hand she holds the sceptre of power, and in her left a retort, emblematic of smelting, while lying beside the chair is a cogged wheel, significant of engineering. The chair in which the figure is seated has no symbolic, or other meaning, but is simply intended to be typical of an old Scottish chair. Entwined round its arms are scrolls with the words "Mining" and "Smelting." On each side of the chair are sprays of laurel symbolic of the adorning of successful industry with the laurel wreaths of victory, while beneath is the Scottish Thistle.

I may mention that with regard to the retort, in the impression of the Seal kindly sent to me by the Town Clerk, and also in the impression on the Burgh note-paper, the object the figure holds in her left hand appears like a bag, probably a mistake made by the engraver, and, indeed, the late Marquis of Bute in his recent work appeared to think it was a bag and calls it "a bag of money." As I was in doubt as to what it was really intended to represent, I again communicated with the Town Clerk, who in his turn, communicated with Mr Cullen, architect, the designer of the Seal, who sent an enlarged drawing of the Seal and remarked "I may point out that the figure holds in the right hand a sceptre, and in the left a retort emblematic of smelting." Accordingly, in the above representation of the Seal I have drawn a retort taken from the before mentioned sketch.

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